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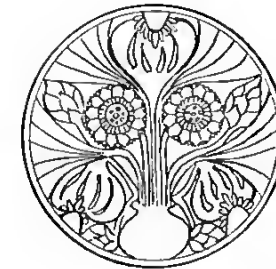
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BUDHA-KAUŚIKA'S
RĀMARAKṢĀSTOTRA

A CONTRIBUTION TO THE STUDY
OF SANSKRIT DEVOTIONAL POETRY

BY
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VIENNA 1983

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FOREWORD

Not much research has been done on the large mass of the Sanskrit stotras of the Hindus. While a great part of this literature has never been printed and is only available in manuscript form many specimens are widely circulated and regularly recited in India. Often these popular stotras are unknown to Western Indologists and ignored by Indian scholars, like the Rāmarakṣā-stotra attributed to Budha-Kauśika which is perhaps the most popular Sanskrit stotra in Mahārāṣṭra today.

The present book is an attempt to collect material on this stotra (textual versions, interpretations, descriptions of its use) and thus provide information to the Mahārāṣṭrians who recite the stotra as well as to Indologists who are interested in the living religious traditions of India.

For help in studying the Sanskrit sources I am greatly indebted to Prof. K. S. Arjunvāḍkar, University of Bombay, who has made my stay in India fruitful. Dr. R. P. Gosvāmī, librarian at the Center of Advanced Study in Sanskrit, Pune (Poona), has freely given his time to discuss my problems and contributed valuable suggestions. Mr. Umeś Goḷe, Pune, has helped me in reading the Hindī and Marāṭhī sources and in procuring rare books. I am grateful to Paṇḍit Rāmraḷ Tripāṭhī, who during my short stay in Ayodhyā has introduced me to various people and places. My thanks are due to those library staff members who have allowed me to use their manuscripts; particularly I feel grateful to the Vice-Chancellor of the Sanskrit University, Vārāṇasī, Gaurīnāth Śāstrī, who had the manuscript department opened which had been closed for seven months and let me use a part of the material.

I am indebted to Chris Minkowski from Harvard/U.S.A. for some advice about my English. Finally I want to express my thanks to Prof. G. Oberhammer who accepted this book for the 'Publications of the De Nobili Research Library' and to Sylvia Stark and Sibylla Hoffmann, Vienna, for help in proof-reading.

INTRODUCTION

Some general characteristics of Hindu stotra¹ literature in Sanskrit have been described by J. GONDA² and need not be repeated here. My article "On the Structure and Application of Sanscrit Stotras" (Wiener Zeitschrift für die Kunde Südasiens 1984; forthcoming) deals with certain characteristics of this *genre* in more detail. A classification of stotras naturally presents many problems because of the structure of the vast, often unedited material which is contained in popular stotra collections, in Purāṇas and in Tāntric texts under the term „stotra”.

The majority of stotras which are included in popular collections and are recited today are hymns that praise a personal deity and promise material benefits to the reciter. Mostly we find these "statements of reward" (*phala-śruti*) at the end of the stotra. These results at times are believed to be achieved through the practice of repeating the stotra a particular number of times. For these repetitions special times of the day and of the year are considered most favourable.

In Devadāsa's Vyāṅkateśa-stotra (written in old Marāṭhī), a very popular stotra in Mahārāṣṭra, Lord Vyāṅkateśa (= Venkateśvara) speaks:

91. "To him who reads this book with some particular wish, I will reveal the extent to which it should be repeatedly read. As a means for obtaining every desire it should be read for six weeks.
92. He who wishes for a son should read it for three months. He who desires wealth should read it for twenty-one days. He who desires a bride should read it for six months with reverence.
93. In reference to the diseases of Tuberculosis, Epilepsy, [Leprosy] and the like, he will be cured, and accomplishments gained by the mere reading of the book for forty-two days complete."³

We get the impression that here it is the correct number of repetitions of the stotra and the correctness of the ritual that bring about the result. The

¹ The terms "stotra, stuti, stava" are generally translated as "hymns of praise". The contents of many compositions named "stotras" show that this translation is often misleading.

² Medieval Religious Literature in Sanskrit. Wiesbaden 1977. Chapter XIV: Stotra Literature. pp. 232-270. (= A History of Indian Literature. Ed. by J. GONDA. Vol. II. Fasc. 1) and "Stotra Literature" in: Hymns of the Rgveda . . . pp. 25-38.

³ JUSTIN E. ABBOTT: Stotramālā. A Garland of Hindu Prayers. A translation of prayers of Maratha poet-saints, from Dnyāneshvar to Mahipati. Poona 1929. Text of the Vyāṅkateśa-stotra: pp. 238-247; translation: pp. 81-96. Translation according to ABBOTT p. 95.

deity which is "praised" is compelled to fulfill the wishes of the person who recites the stotra correctly. Thus these stotras are believed to have the same characteristics as powerful mantras.

Stotras which have a different spirit and can be called "prayers" have been composed by writers and saints associated with the Bhakti movement.

There are stotras which are poetic compositions rather than religious ones (e. g. the Śivamahimnaḥstotra attributed to Puṣpadanta). Some stotras – many of them are attributed to Śaṅkara – are summaries of philosophical doctrines composed for memorization and recitation. They promise liberation (*mokṣa*) but no material gains to the person who recites them. We find them grouped together under the title "Vedāntastotras" in popular collections. They bear only a partial resemblance to the main body of the stotra literature and that, too, in their external features such as metres, extent etc. In contents, they disagree far more than agree with the common stotras. Another group of stotras written under Tāntric influence (*kavaca* (armour), *rakṣā* (protection) or *pañjara* (cage)) name different limbs of the body and ask the deity for their protection.

Without claiming a logical classification I am trying to show in the following list some aspects of the nomenclature of Sanskrit stotras which struck me while I was going through popular collections of stotras like the Bṛhatstotraratnākara. Overlapping of the categories has been unavoidable here, since one stotra can be classified according to several features (mentioned or not mentioned in the title). One stotra may even have two titles, of which one is mentioned in the beginning and one in the colophon. In many cases the title does not reflect the contents as we see in the stotras mentioned under number I in the following list.

Sanskrit stotras in popular collections

A. Verse (*padya*)-stotras

I. Formal criteria

1. Name of the deity, river, plant etc. or a special aspect of these

e. g. Mahāgaṇapatistotra BSR pp. 35–38

Gaṅgāstava BSR² pp. 156–157

Śivatāṇḍavastotra BSR pp. 299–301

Samkaṣṭanāśanagaṇeśastotra BSR pp. 44–45

2. Stock words as last elements of the title⁵

a) – *mālā* [garland]

e. g. Mukundamālā BSR² pp. 86–88

Kamaleśamālā BSR² pp. 88–89

Raṅganāthastutimālā SA pp. 547–557

b) – *mañjarī* [cluster of blossoms]

e. g. Kṛṣṇacaritamañjarī SS II pp. 8–14

Rāmacaritamañjarī SS II pp. 178–180

c) – *puṣpāñjali* [two handfuls of flowers]

e. g. Aṣṭaprāsapuṣpāñjali SS II pp. 1–8

Bhagavatīpuṣpāñjalistotra BSR² pp. 132–134

d) – *laharī* [wave]

e. g. Ānandalaharī BSR² pp. 120–122

Śrīdattātreyajñālaharī BSR pp. 703–717

Skandalaharī BSR pp. 493–496

e) – *āvalī* [series]

e. g. Tattvārthasārāvalī SS II pp. 63–108

Viraktamuktāvalī SS II pp. 186–206

Tārāvalī SA 235–237

f) – *stavarāja* [great hymn]

e. g. Viṣṇustavarāja BSR pp. 99–101

Viṭṭhalastavarāja BSR pp. 122–124

Śivastavarāja BSR pp. 147–153

g) – *hr̥daya* [heart]

e. g. Gāyatrīhr̥daya BSR pp. 441–447

Ādityahr̥daya BSR pp. 458–460

Rāmahr̥daya BSR pp. 559–560

h) – *upaniṣad* [secret knowledge]⁶

e. g. Gaṇapatyupaniṣad BSR pp. 53–57

Śivātharvaśr̥ṣopaniṣad BSR pp. 320–327

i) Number of verses

– *pañcaka* [5 verses], *ṣaṭka* [6 verses], *aṣṭaka* [8 verses], *daśaka* [10 verses], *pañcaviṃśati* [25 verses], *saptati* [70 verses], *śataka* [100 verses], *sahasra* [1000 verses]

e. g. Kāśīpañcaka BSR² p. 164

Śrīrāmacandrāṣṭaka BSR² pp. 186–187

Śrīpādasaptati SA pp. 694–703

– *pañcaratna*, *navaratna* [five jewels], [nine jewels]

e. g. Hanumatpañcaratnastotra BSR pp. 626–627

Guruvaraprārthanāpañcaratnastotra BSR² p. 135

Dakṣiṇāmūrtinavaratnamālāstotra BSR pp. 730–732

– *ṣaṭpadī*, *aṣṭapadī* [consisting of six, of eight verses]

e. g. Ṣaṭpadīstotra BSR² pp. 84–85

Rāmaṣaṭpadī BSR² pp. 190–191

Surabhāratīstotra (*aṣṭapadī*) BSR² p. 151

3. Beginning or concluding words

a) Beginning

e. g. Śivamahimnaḥstotra⁷ BSR² pp. 25–28 and its imitations:

⁵ The stock words from 2a to 2e stand for "series".

⁶ These Upaniṣads imitate the phraseology of the classical Upaniṣads but differ in their contents as they merely eulogize a personal deity. Traditionally they are included in the popular stotra collections.

⁷ The stotra begins with the word "mahimnaḥ".

Gaṇeśamahimnaḥstotra BSR pp. 31–35
Viṣṇumahimnaḥstotra BSR pp. 102–106

b) End of the verse (refrain)

e. g. Harim-īde-stotra BSR² pp. 75–78
Śivam-īde-stotra BSR pp. 293–298
Tvam-eva-brūhi-stotra BSR² p. 189

4. Poetic peculiarities

a) Metre

e. g. Sūryāryāstotra⁸ BSR² p. 111

Śrīśarasvatīgīti BSR² p. 149

Gaṇeśabhujāṅgaprayāstotra BSR pp. 39–40

Jagamāthadaṇḍaka BSR p. 188

b) Incorporation of the alphabet; of sacred mantras

e. g. Śrīrāmākṣaramālāstotra SA pp. 287–289 (incorporates the alphabet at the beginning of each quarter of the verse)

Śrīrāmavarṇamālīkāstotra SA pp. 290–296

Śivamātrkāvarṇamālāstotra BSR pp. 231–236 (both stotras incorporate a letter of the alphabet at the beginning of each verse)

Śivapañcākṣarasottra BSR pp. 224–225 (incorporates the mantra *na-maḥ śi-vā-ya*)

II. Contents

1. *prātaḥsmaraṇa* [remembering in the morning]

e. g. Gaṇeśaprātaḥsmaraṇastotra BSR p. 2

Viṣṇuprātaḥsmaraṇastotra BSR p. 56

Śivaprātaḥsmaraṇastotra BSR p. 214

2. *pūjā* [(ceremonial) worship]

e. g. Śivanīrājana BSR pp. 417–419

Viṣṇupūjāstotra BSR pp. 82–86

3. *suprabhāta* [waking up the deity]

e. g. Śrīgovindarājasuprabhāta SA pp. 426–428

Śrīmohanakṣetranāthasuprabhāta SA pp. 580–581

Raghuvīrasuprabhāta SS II pp. 176–177

4. *mānasapūjā* [mental worship]

e. g. Śivamānasapūjā BSR² p. 34

Gaṇeśamānasapūjā BSR pp. 6–15

Rāmamānasikapūjā BSR pp. 576–581

⁸ Āryā is a metre regulated by the number of syllabic instants (*mātrā*). Gīti is Āryā modified. – Blujāṅgaprayāta belongs to the class of metres regulated by the number and sequence of “light” and “heavy” syllables in each quarter. It has twelve syllables in a quarter. – Daṇḍaka is a class of verses varying in length (27 or more syllables in a quarter) and consisting mostly of a specific, repetitive metrical tri-syllabic unit.

5. *aparādhakṣamāpaṇa* [begging forgiveness of sins]

e. g. Devyaparādhakṣamāpaṇastotra BSR² pp. 119–120

Śivāparādhakṣamāpaṇastotra BSR² pp. 38–40

Śrīdattātreyāparādhakṣamāpaṇastotra BSR² p. 296

6. Protection

a) *kavaca* [armour]⁹

e. g. Gaṇeśakavaca BSR pp. 3–5

Śrīgopālākṣayakavaca BSR² pp. 205–206

Veṅkaṭeśvaravajrakavacastotra BSR pp. 138–139

b) *varman* [defensive armour]

e. g. Nārāyaṇavarman Bhāgavata-Purāṇa VI, 8 and BSR pp. 57–61

c) *rakṣā* [protection]

e. g. Bālarakṣāstotra Bhāgavata-Purāṇa X, 6 and BSR p. 654

Bālagraharakṣā BSR pp. 654–655

Śivarakṣā¹⁰ BSR pp. 298–299

d) *pañjara* [cage]

e. g. Viṣṇupañjara BSR pp. 76–77

Hayagrīvapañjara BSR pp. 144–151

Gāyatrīpañjara BSR pp. 430–436

7. *nāmastotra* [series of names]

e. g. Śrīviṣṇor Aṣṭanāmastotra BSR² p. 69 (8 names)

Śrīkṛṣṇadvādaśanāmastotra BSR² p. 210 (12 names)

Śrīviṣṇoḥ Ṣoḍaśanāmastotra BSR² p. 69 (16 names)

Budhapañcaviṃśatināmastotra BSR² p. 238 (25 names)

Śrīviṣṇoḥ Śatanāmastotra BSR² p. 70 (100 names)

Rāmāṣṭottaraśatābhīdhānastotra BSR² pp. 317–318 (108 names)

Viṣṇusahasranāmastotra BSR pp. 86–89 (1000 names)

B. Prose (*gadya*)-stotras

e. g. Śrīmahādevagadya (1) SA p. 147; (2) SA pp. 147–148

Śrīśivastavagadya SA pp. 33–35

Sūryastotra (Gadyātmaka) BSR² p. 112

Saptasthānacūrṇikā SS II pp. 282–285

Stotras are often recited at the end of the *pūja*-ritual¹¹ that is after the recitation of the *ārati*. This is a ritual consisting of the waving of a burning lamp in front of the image of the deity, accompanied by singing of a musical

⁹ A *kavaca* which is probably comparatively old is found in Viṣṇu-Purāṇa V, 5, 14ff.

¹⁰ The Śivarakṣā seems to be an imitation of the Rāmarakṣā.

¹¹ Cf. H. BAKKER: The worship of Rāma based on the Agastyasaṃhitā, p. 38, p. 60. The Śivamānasapūjā(stotra) attributed to Śaṅkara mentions the recitation of stotras as the last part of the *pūjā*-ritual (BSR p. 224, verse 3 cd: *sāṣṭāṅgaṇi praṇatīḥ stutīr bahuvīdhā hy etat samastāṇaṃ mayā saṃkalpena samarpitaṃ tava vibho pūjāṇa grhāṇa prabho* ||).

composition in a particular metre. The *āvatī* is normally composed in the regional language. But stotras can also be recited at any time of the day.

The Rāmarakṣā-stotra ("Hymn to Rāma for his Protection") in Sanskrit¹² attributed to Budha-Kauśika dealt with in this work is one of the stotras for protection (II.6 in the list). The structure of the first part is that of the Kavacas ("armours")¹³. Rāma is asked with different names to protect the limbs of the body of the reciter from the head to the feet. The speciality of this *kavaca* is that Rāma's names are arranged so as to summarize the events described in the Vālmiki-Rāmāyaṇa. The second part consists of verses in praise of Rāma. This stotra should not be confused with the Rāmarakṣāstotra in Old Hindī attributed to Rāmānanda¹⁴.

The aim of this study is to show different versions, interpretations and uses of the stotra. The first part (pp. 23–68) presents different versions beginning with the modern version, that is, the one which is found in printed stotra collections and is recited today. Manuscript material from Mahārāṣṭra and Uttar Pradesh¹⁵ has been collected for comparison to the modern version. There was much difference found between the modern version and the manuscripts in the verses they contain and their sequence.

One version (only found in Vārāṇasī and Ayodhyā), the Rāmarakṣāstotramālā, has been edited here from a limited number of manuscripts. In one fourth of the manuscripts *nyāsa* is prefixed to the stotra text. *Nyāsa* is an assignment of parts of mantras, word divisions etc. to various parts of the body, thus believed to be invested with divine power and made secure. The different mantras connected with the *nyāsa* formulas are given in the table on p. 53f.

While editing and using the manuscript material, obvious mistakes by the scribes have not been noted. The manuscripts are carelessly written and full of mistakes – many of them probably written by people not knowing Sanskrit.

Three versions attributed to the Padma-Purāṇa follow, of which the first one can be located in the printed editions of the Purāṇa and differs from the other Purāṇic versions in its simplicity and shortness. It may be quite old.

¹² There are many translations into Hindī and Marāṭhī both metrical and prose, e. g. Śrīrāmarakṣā-stotra (padya-baddha). Saral dohā tathā caupāyīyaṃ meṃ bhāvārtha anūdita. KUMJAVIHĀRĪ LĀL GUMĀSTĀ. Bhopāl 1967 (Samvat?) (Hindī) and V. S. DEŚIÑOAKAR: Vrata-sīromañī. Bhāg 2 (cāturmās va nityācār). Miraj 1979, appendix p. 7–10 (Marāṭhī, metre: Sāktī).

¹³ The number of Rāma-kavacas contained in manuscript catalogues is enormous. Cf. the catalogue of the Nāgarī Pracāriṇī Sabhā, Vārāṇasī. Printed ones are: Rāmakavaca: BSRH pp. 558–561; Śrīrāmakavaca: Ānanda-Rāmāyaṇa, Manoharākāṇḍa, 13th Sarga, v. 48–82; Trailokyamohanakavaca: BSRH pp. 527–530 and pp. 561–565; Śrītrailokyamohanavajrapañjararāmakavaca: Stotrāṇava pp. 266–269.

¹⁴ Jagadguruyatirājasārvabhaumasvāmi-Rāmānandācārya-kṛta-Śrīrāmarakṣāstotraṃ . . . Śrīvaiṣṇava Press. Dārāgañj, Prayāg 1953.

¹⁵ There is a huge number of manuscripts of the Rāmarakṣā available in all parts of India, mostly not catalogued; I have restricted myself to examine those in Puṇe and Vārāṇasī.

The other two versions are attributed to the Padma-Purāṇa by the scribes but are not found in the printed editions.

The version of the Ānanda-Rāmāyaṇa which follows is quite elaborate and contains many verses also found in the manuscript versions of the Rāmarakṣā.

A version from Bali has been added which attests the wide circulation of the stotra.

The second part (pp. 69–87) shows how the stotra was interpreted in the Indian medieval period by Mudgala (date uncertain) and Nīlakaṇṭha Caturdhara (2nd half of the 17th cent. A. D.) as well as by modern Marāṭhī writers.

The Tāntric application is described in the third part (pp. 88ff.), for which the Agastya-Saṃhitā and a manuscript called "Rāmarakṣā-prayoga" are the main sources. Information on the modern use of the stotra has been collected from Marāṭhī and Hindī books.

The recitation of the Rāmarakṣā (hereafter: RR) as it is practiced in Puṇe is given in Indian notation, with an appendix showing also the notation of some other metres not occurring in the stotra. The recordings on the basis of which the notation was prepared by V. D. Gurjar, Jñāna Prabodhinī, Puṇe, will be made available on request.

In the transcription of Sanskrit words I follow the internationally established method. Marāṭhī and Hindī words have been treated similarly, but the vowel "a" (which is inherent in every consonant that is not followed by another vowel or where the absence of "a" is especially marked) is not transcribed when it is silent (at the end of a word etc.), e. g. Dāmle = Dāmle. The bibliography gives authors' names and book-titles as they are found on the title-pages, in case of Hindī or Marāṭhī publications the transcription of the Devanāgarī with diacritical marks and in case of English publications the English form of the name used by the author, e. g. Ranade instead of Rānade.

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ABBREVIATIONS

ĀĀ	Ānandāśrama (Pune)
ĀR	Ānanda – Rāmāyaṇa
AS	Agastya – Saṃhitā
BISM	Bhārata-Itihāsa-Saṃśodhaka-Manḍala (Pune)
BKB	Bhārat Kalā Bhavana (Vārāṇasī)
B.O.R.I.	Bhandarkar Oriental Research Institute (Pune)
BSR	Bṛhatstotraratnākara (Vārāṇasī 1960)
BSR ²	Bṛhatstotraratnākara (Kāśī 1975)
BSRH	Bṛhatstotraratnahāra
C.A.S.S.	Center of Advanced Study in Sanskrit (Pune)
CL	Central Library (Vārāṇasī)
Mbh	Mahābhārata
MR	Mantra-Rāmāyaṇa (Bombay)
NPS	Nāgarī-Pracāriṇī-Sabhā (Vārāṇasī)
RAC	Ānandavana's Rāmārcanacandrikā
RR	Rāmarakṣā
RRP	Rāmarakṣāprayoga
RRT	Rāmarakṣāṭīkā
SA	Stotrārṇava
SS	Stotrasamuccaya
SU	Sanskrit University (Vārāṇasī)
VSM	Vaidik Saṃśodhan Maṅḍal (Pune)

I VERSIONS

I THE MODERN VERSION

Introduction: The following presents the version of the Rāmarakṣā which is found in printed editions like stotra collections and separate publications. This is the version which is recited today. Compared with the versions found in manuscripts (examined on pp. 33–54), which differ from each other considerably, there is much uniformity in the readings here. It is likely that the first printed edition was copied by other publishers and thus widely circulated, so that the local versions which are preserved in manuscript form were no longer used.¹⁶

Some old editions are mentioned in the catalogue of Sanskrit books of the India Office Library (pp. 2095–2096) like the edition included in the Stotrakalāpa (1867; ²1871). For the text of the stotra printed pp. 26–29 I selected six editions out of the many available ones:

- A: Śrī-rāma-rakṣā-stotra. Ek adhyayan. Ed. K. B. DivĀṆ. Vardhā 1955 (very accurate edition with Marāṭhī explanations on various points of controversy)
- B: Sārtha-śrīrāmarakṣā. Ed. V. V. PARĀMJAPE. Bombay ²³1974 (the most widespread edition in Mahārāṣṭra today)
- C: Sārtha-śrīrāmarakṣā-stotra. Saṃśodhanapūrṇa prastāvanesaha. Ed. N. A. GORE. Puṇe s. d. (reprint from Lalit Prakāśan, Bombay, s. d. – before 1952? Good edition with useful introduction)
- D: [Atha] Rāmarakṣā [prārabhyate]. Nirṇayasāgar Press. Bombay 1946
- E: Rāmarakṣāstotram. Gītā Press. Gorakhpur ³1978
- F: Stotraratnakalāpa[prārambhaḥ]. Bhāga I. s. l., s. d. (obviously very old; the oldest edition available to me)

The readings of the Ānanda-Rāmāyaṇa (= ĀR) have been noted for the verses which are common to both the modern version and the ĀR version. I have divided the stotra into different parts to facilitate reading and understanding:

1. Technical part:

According to the convention the stotra begins with the invocation of Gaṇeśa, the indication of the seer (*ṛṣi*) (in the modern version it is Budha-

¹⁶ D. K. OK: Rāmarakṣā-stotra, p. 127 notes that the RR version he listened to in his childhood included the verse: *dhanvinau baddhanistrīṃṣau kākapakṣadharau śubhau | vīrau māṃ pathi rakṣetām tāv ubhau rāmalakṣmaṇau ||* This is verse 28 of the Ānanda-Rāmāyaṇa version. – N. A. GORE: Sārtha-śrīrāmarakṣā-stotra, p. 6 mentions a version which was commonly recited and did not include the verse 37 of the modern version: *rāmo rājamaṇih ...*

Kauśika), the deity, the basic metre of the stotra, which is Anuṣṭubh here, although there are verses in the metres Sragdharā, Rathoddhatā, Vasantatilakā, Sālinī, Indravajrā, Upajāti and Śārṅgūlavikrīḍita. These items are also mentioned before the recitation of Vedic hymns. The "power" (*śakti*) and the "wedge" (*kīlaka*) as well as the application (*vinīyoga*) are found mostly in Tāntric texts.

2. Meditation:

At the beginning of many stotras a meditation (*dhyāna*) verse is found, which is often composed in a different metre. It helps the worshipper create a mental image of the deity. The description of Rāma given here has been much discussed in traditional circles, as it seems to be morally unacceptable that Sītā is described as sitting on Rāma's lap, and it is difficult to imagine that Rāma sits in "bound" lotus-posture (*baddhapadmāsana*) and holds bow and arrows at the same time.¹⁷ The *dhyāna* verse is only loosely connected with the body of the text and not found in some printed editions¹⁸. It also does not have a serial number.

3. Introduction:

Verse 1 occurs in the Ānanda-Rāmāyaṇa twice, once in praise of Vālmīki¹⁹ and once in the RR version. It may indicate here that the following stotra is indebted to the Vālmīki-Rāmāyaṇa. The verses 2-3 also contain a description of Rāma. This might have been the original meditation verse, to which later a more sophisticated verse in a complicated metre was prefixed.

4. Hymn to Rāma for his protection:

This is no doubt the oldest and most characteristic part of the stotra, which is preserved in almost all the manuscripts which I examined. It is a "protective armour" (*kavaca*) like many Kavacas which are printed in stotra collections²⁰ and come originally from Purāṇas or Tāntric Saṃhitās. The peculiarity of this *kavaca* is that the different names of Rāma which are mentioned in it refer to different occasions in Rāma's life according to the Vālmīki-Rāmāyaṇa.

5. The good effects to be achieved by reciting this hymn:

Statements of reward (*phalaśruti*) are common to most popular stotras (cf. p. 9). They make the recitation of these texts attractive and thus guarantee their preservation.

Verse 13 may contain an allusion to the *yantra*, which according to some versions should be worn round the neck as an amulet. Verse 14 mentions the

¹⁷ See OK, Rāmarakṣā-stotra p. 130 and pp. 86f. of this work.

¹⁸ E. g. Mantra-mahāvijñān (dvitīya khaṇḍa), pp. 336-340 and Mantra-vijñān, pp. 139-143.

¹⁹ Yātrākāṇḍa, 1st sarga, v. 7 cd, 8 ab.

²⁰ Cf. the index of the BSR for various Kavacas.

second name of this stotra: "adamantine cage" (*vajrapañjara*). It is also called a Rāma-kavaca.²¹

6. Tradition:

Verse 15 states that Śiva taught this stotra to Budha-Kauśika in a dream. According to all versions this Rāma (and therefore Viṣṇu) stotra is taught by Śiva. This verse also contains a pun on Budha-Kauśika, who woke (*prabuddha*) the next morning and wrote the stotra down.

7. Hymn in praise of Rāma:

This last part seems to be a later addition and collection of verses in praise of Rāma taken from different sources. The manuscripts show that after verse 15 there was no fixed sequence of the verses of the stotra.

Verse 16 contains a pun on words ending in "*rāma*" and seems rather artificial. The verses 17-19ab belong together and come from the Vālmīki-Rāmāyaṇa. Verses 22-23 form a mantra, a sacred formula, which according to verse 24 has to be repeated. Rāma himself and not Budha-Kauśika is speaking here. The verses 26, 28 and 29 belong together. Verse 33 praises Hanumat and may have come into the stotra later as well as verse 34 in praise of Vālmīki. Verse 38 comes from the Padma-Purāṇa; in this verse Śiva is the speaker. The first line with its Anuprāsas (repetitions of similar groups of syllables) seems artificial.

The following verses of the modern version occur also in the Ānanda-Rāmāyaṇa version - interrupted by other verses - in the following sequence: 1-15; 22-24; 21; 17-19; 20; 16; 27-28; 32; 31; 33; 26; 30.

Versions which have a structure that is similar to that of the Ānanda-Rāmāyaṇa are also found in the manuscripts which I have examined. Thus there is no reason to assume that this modern version has come from the Ānanda-Rāmāyaṇa as several Indian scholars did; it seems rather that some RR version was incorporated into the Ānanda-Rāmāyaṇa.

²¹ For different Rāma-kavacas and Vajrapañjarastotras see introduction p. 14, note 13.

Śrīrāmarakṣā-stotram

(1. tāntrikam)

[¹śrīgāṇeśāya namaḥ¹ ||]

asya śrīrāmarakṣāstotramantrasya budhakausika ṛṣiḥ |

śrīsītārāmacandro² devatā |

anuṣṭup chandaḥ ||

sītā śaktiḥ |

śrīmaddhanumān³ kīlakam ||śrīrāmacaudraprītyarthe⁴ jape⁵ viniyogaḥ ||(2.) dhyānam⁶ |

dhyāyēd ājānubāhuṃ dhṛtaśaradhanuṣaṃ baddhapadmāsanasthaṃ

pītaṃ vāso vasānaṃ navakamaladalaspardhinetraṃ prasannam |

vāmāṅkārūḍhasītāmukhakamatamilalocanaṃ nīradābhāṃ

nānālaṅkāradīptaṃ dadhatam urujaṭāmaṇḍalam⁷ rāmacandram⁸ ||⁽¹⁾

(3. prāstāvīkam)

caritaṃ raghunāthasya śatakoṭipravistaram |

ekaikam akṣaram puṃsāṃ mahāpātakanāśanam ||

dhyātvā uṭlotpalasyāmaṃ rāmaṃ rājīvalocanam |

jānakīlakṣmaṇopetaṃ jaṭāmukūṭamaṇḍitam ||

sāsītūṇadhanurbāṇapāṇiṃ naktamaṅcarāntakam |

svalīlayā jagat trātum āvirbhūtam ajaṃ vibhum ||

⁹rāmarakṣāṃ paṭhet prājñāḥ pāpaghṇiṃ sarvakāmadām ||

(4. rāmarakṣā)

¹⁰śīro me rāghavaḥ pātu "bhātaṃ" daśarathātmaṃ ||

kausalyeyo "dṛṣau" pātu viśvāmitrapriyaḥ "śrutī" |

"ghrāṇaṃ" pātu makhatrātā "mukhaṃ" saumitricatsalaḥ ||

"jihvāṃ" vidyānidhiḥ pātu "kaṇṭhaṃ" bhāratavanditaḥ |

"skandhaṃ" divyāyudhaḥ pātu "bhujau" bhagveśakārmukaḥ ||

¹⁰"karau" sītāpatīḥ pātu "hṛdayaṃ" jāmādagnyajit |

1 in ABCDF, om. E. 2 śrīrāmacandro D, ĀR. 3 śrīmān hanu° E. 4 °artham D. 5 rāmarakṣāstotramantrajape D; rāmarakṣāstotrajape EF. 6 alha dhyānam BCDF. 7 °maṇḍalam BCF. 8 °am || itī dhyānam | BCF. 9 A:4 ab; 4 cd+5 ab; 5 cd+6 ab; 6 cd+7 ab; 7 cd+8 ab; 8 cd+9. 10 ĀR: 7 ab+ pārśve raghuvaraḥ pātu kuṣṭī ikṣvākunandanāḥ; 7 cd+8 ab; 8 cd+9 ab; 9 cd+10.

(1) Metre: Sragdharā. – This verse also occurs in Rāmasahasranāmāvalī, v. 1 (Śrīrāmarahasyam, p. 41), in Rāmasahasrakā, v. 31 (Ānanda-Rāmāyaṇa, Rājyakaṇḍa, 1st Sarga), in Śrīrāmacandrastotra, v. 2 (BSR p. 377).

"madhyaṃ" pātu kharadhvaṃsi "nābhīm" jāmbavadāśrayaḥ || 7

sugrīveśaḥ "kaṭīm"¹¹ pātu "saktinī" hanumatprabhūḥ |

"ūrū" raghūttamaḥ pātu rakṣaḥkulavināśakṛt || 8

"jānuni" setukṛt pātu "jaṅghe" daśamukhāntakaḥ |

"pāḍau" bibhīṣaṇaśrīdaḥ¹² pātu rāmo "khilam vapuḥ"⁹ || 9

(5. phalaśrutīḥ)

etāṃ rāmalopetāṃ rakṣāṃ yaḥ sukṛtī paṭhet |

sa cīrāyuh sukḥī putrī vijayī vinayī bhaver¹⁰ || 10

pātālabhūtalavyomacāriṇaś chadmacāriṇaḥ |

na draṣṭum apī śaktāś te rakṣitaṃ rāmanāmabhiḥ || 11

rāmeti rāmabhadreti rāmacandreti vā smaran |

varo na lipyate pāpair bhuktiṃ muktiṃ ca viudati || 12

jagaj jetraikamantrena¹³ rāmanāmnābhīrakṣitam |

yaḥ kaṇṭhe dhārayet tasya karasthāḥ sarvasiddhayaḥ || 13

rajrapañjaranāmedaṃ yo rāmakavacaṃ smaret¹⁴ |

avyāhatājñāḥ sarvatra labhate jayamaṅgalam || 14

(6. paraṃparā)

ādīṣṭavān yathā svapne rāmarakṣāṃ imāṃ haraḥ |

tathā likhitavān prātaḥ prabuddho budhakausikaḥ || 15

(7. rāmastutiḥ)

ārāmaḥ kalpavṛkṣāṇāṃ virāmaḥ sakalāpadām |

abhīrāmas trilokānāṃ rāmaḥ śrīmān sa naḥ prabhūḥ || 16

taruṇau rūpasau paṇṇau sukumārau mahābalau |

puṇḍarikaviśālākṣau cīrakṣṇājīnāmbarau || 17

phalamūlāśanau¹⁵ dāntau tāpasau brahmacāriṇau |

putrau daśarathasyaitau bhrātārau rāmalakṣmaṇau || 18

śarauyau sarvasattvānāṃ śreṣṭhau sarvadhanuṣmatām ||⁽²⁾

rakṣaḥkulanihautārau trāyetaṃ no raghūttamau || 19

ātītasajjadhanuṣāv¹⁶ iṣusprśāv

akṣayāśuganiṣaṅgasanḡinau |

rakṣaṇāya mama rāmalakṣmaṇāv

agrataḥ pathī sadāiva gacchatām ||⁽³⁾

saṃmaddhaḥ kavacī khaḍgī cāpabāṇadhoro yuvā |

gacchan¹⁷ mano 'ratho 'smākaṃ¹⁷ rāmaḥ pātu salakṣmaṇaḥ || 21

"rāmo daśarathīḥ śūro lakṣmaṇānucaro balī |

11 kaṭī ABDEF. 12 vibhī° BDE, ĀR, °ṣaṇaśrī° F. 13 jaitraika° ABDEF, ĀR; 14 paṭhet C, ĀR. 15 śīnau BDE. 16 sajya° C. 17 manoratho 'smākaṃ ABDF; manorathān naś ca E.

(2) The verses 17–19 ab are taken from the Vālmīki-Rāmāyaṇa: verse 17=3.18.11. Verse 18 is found in the critical apparatus on the same page of the edition under *330 (brahmacāriṇau RR: dharmacāriṇau; daśarathasyaitau RR: daśarathasyāstām); verse 19 ab is found under *331. (3) Metre: Rathodhdhatā.

kākutsthah purṇṣah pūrṇah¹⁸ kausalyeyo raghūttamah¹⁸ ||
vedāntavedyo yajñeśah purāṇapurūṣottamah |
jānakivallabhah śrīnūān aprameyaparākramah¹⁹ ||
ity etāni japan¹⁹ nityaṃ madbhaktaḥ śraddhayānviṭah |
aśvamedhādhikam²⁰ puṇyam saṃprāpnoti na saṃśayaḥ ||
rāmaṃ dūrṇvādalaśyāmaṃ padmākṣam pītavāsasam |
stuvanti nāmabhir divyair na te saṃsārīṇo naraḥ²¹ ||
rāmaṃ lakṣmaṇapūrvajam raghnvaram sītāpatim sundaram
kākutstham karuṇārṇavam guṇanidhiṃ viprapriyam dhārmikam |
rājendraṃ satyasaṃdham daśarathanayam śyāmalaṃ śāntamūrṭim
vande lokābhīrāmaṃ raghnukulatilakam rāghavam rāvaṇārīm ||⁽⁴⁾
rāmāya rāmahadrāya rāmacandrāya vedhase |
raghnūnāthāya nāthāya²² sītāyāḥ pataye²² naraḥ ||⁽⁵⁾
śrīrāma rāma raghnunandana rāma rāma
śrīrāma rāma bhavatāgraja rāma rāma |
śrīrāma rāma raṇakarkaśa rāma rāma
śrīrāma rāma śaraṇam bhava rāma rāma ||⁽⁶⁾
śrīrāmacandracaṇau manasā smarāmi
śrīrāmacandracaṇau vacasā grṇāmi |
śrīrāmacandracaṇau śirasā namāmi
śrīrāmacandracaṇau śaraṇam prapadye ||⁽⁷⁾
mātā rāmo matpitā rāmacandraḥ
svāmī rāmo matsakhā⁽⁸⁾ rāmacandraḥ |
sarvasvam me rāmacandro dayātur
nānyam jāne naiva jāne na jāne ||⁽⁹⁾
dakṣiṇe lakṣmaṇo yasya vāme ca²³ janakātmaajā |
purato mārutir yasya tam vande raghnunandanam ||
lokābhīrāmaṃ raṇaraṇagadhīraṃ
rājīvanetraṃ raghuvaṃśanātham |

18 kausalyānandavardhanaḥ ĀR. 19 japan F, ĀR. 20 āyutaṃ D, ĀR; ādikam F. 21 naraḥ EF. 22 sītāyāḥpataye C. 23 tu BCF.

(4) Metre: ab Śārdūlavikrīḍita, cd Sragdharā. This stanza also occurs in Śrīrāmaśataka, v. 84 (Stotrārṇava, p. 280) and in Rāmasahasranāmāvalī, v. 2 (Śrīrāmarahasyam, p. 42): raghnvaram RR: raghnupatim; karuṇārṇavam RR: karuṇākaram. (5) One would expect here the form "patye" instead of "pataye" (see Pāṇini I.4.8.), which is probably an old ungrammatical form, or take the two words as constituents of a compound "sītāyāḥpataye". – This verse also occurs in Śrīrāmasahasranāmastotra, v. 121 (Śrīrāmarahasyam, p. 37). (6) This stanza also occurs in Śrīrāmaśataka, v. 21 (Stotrārṇava, p. 272): raṇakarkaśa RR: hanumatpriya. – Metre: Vasantatilakā. (7) Metre: Vasantatilakā. (8) One would expect "matsakhā" instead of the ungrammatical "matsakhā" here (see Pāṇini I.4.91.). Cf. the reading of the Śrīrāmaśataka, v. 67. (9) Metre: Śālinī. – This stanza occurs in Śrīrāmaśataka, v. 67 (Stotrārṇava, p. 278): rāmacandraḥ RR: rāmahadrāḥ; svāmī RR: bhātā; sakhā RR: sakho; rāmacandraḥ RR: rāghaveśah; sarvasvam me RR: bhartā trātā.

22 kārūṇyārūpaṃ karuṇākaram tam
śrīrāmacandraṃ śaraṇam prapadye ||⁽¹⁰⁾ 32
23 manojavam mārutatulyavegam
jitendriyam buddhimatām varīṣṭham |
24 vātātmajam vānarayūthamukhyam
śrīrāmadūtam śaraṇam prapadye ||⁽¹¹⁾ 33
25 kījantaṃ rāma rāmeti madhuraṃ madhurākṣaram |
āruhya kavītāśākhāṃ vande vālmīkīkokilam ||⁽¹²⁾ 34
26 āpadām apahartāraṃ dātāraṃ sarvasaṃpadām |
lokābhīrāmaṃ śrīrāmaṃ bhūyo bhūyo namāmy aham || 35
27 bharjanaṃ bhavabījānām arjanaṃ sukhasaṃpadām |
tarjanaṃ yamadūtānām rāma rāmeti garjanam || 36
28 rāmo rājamaṇiḥ sadā vijayate rāmaṃ rameśam bhaje
rāmeṇābhīhatā nīśācaracamū rāmāya tasmai namaḥ |
rāmān nāsti parāyaṇam parataram rāmasya dāso 'smy ahaṃ
rāme cittalayaḥ sadā bhavatu me bho rāma mām uddhara ||⁽¹³⁾ 37
"rāma rāmeti²⁴ rāmeti rame²⁴ rāme manorame |
sahasranāma tattulyam rāmanāma varānane" ||⁽¹⁴⁾ 38
<8. pṇṣpikā>
iti śrībndhakansīkaviracitam²⁵ śrīrāmaraksāstotraṃ saṃpūrṇam ||

24 rāme 'irame PP. 25 °kauśīkamuni° D.

(10) Metre: Indravajrā. (11) Metre: Upajāti. – This is an independent verse found in many places. (12) This verse occurs in the Ānanda-Rāmāyaṇa, Manoharakāṇḍa, 1st Sarga, v. 7. (13) Metre: Śārdūlavikrīḍita. – This verse is found independently in many places. Also see Śrīrāmacandrastotra, v. 1 (BSR p. 377). Compare stanza 90 of Śrīrāmaśataka (Stotrārṇava, p. 281):

rāmo rakṣatu lakṣmaṇena sahito rāmaṃ sarāmaṃ bhaje
rāmeṇaiva hi rakṣitāḥ suragaṇā rāmāya tasmai namaḥ |
rāmān nāparam asti daivatam aho rāmasya dāso 'smy ahaṃ
rāme tiṣṭhatu mānasam mama sadā he rāma tubhyaṃ namaḥ ||

(14) This verse is taken from the Padma-Purāṇa, Uttarakhaṇḍa, 73rd Adhyāya, v. 335 (Ānandāśrama edition). – Cf. Padma-Purāṇa, loc. cit., v. 334–335:

viṣṇoḥ sahasranāmaitat pratyakṣam vṣabhadhvaḥ |
nāmnaikena tu yena syāt tatphalaṃ brūhi me prabho || 334
mahādeva uvāca
rāma rāmeti rāmeti rame rāme manorame |
sahasranāma tattulyam rāmanāma varānane || 335

Hymn to Lord Rāma for his Protection

(1. Technical)

[Homage to Lord Gaṇeśa]

Budha-Kauśika is the seer (*ṛṣi*) of the divine text of this hymn to Lord Rāma for his protection.

Lord-Rāma-with-Sītā is the deity.

Anuṣṭubh is the metre.

Sītā is the power (*śakti*).

Lord Hanumat is the "wedge" (*kīlaka*).

It is intended to be recited to please Lord Rāmacandra.

(2.) Meditation (*dhyāna*)

One should meditate on Rāmacandra, whose arms reach to his knees, who holds bow and arrows, who sits in the "bound" lotus posture, who wears a yellow garment, whose eyes rival the petals of a fresh lotus, who is tranquil, whose eyes are fixed on the lotus-like face of Sītā sitting on his left thigh, who is the colour of a cloud, who shines with various ornaments, who has a large knot of plaited hair (on his head).²²

(3. Introduction)

Rāma's life encompasses a thousand million (verses); each syllable destroys the worst sins of human beings.

Having meditated on Rāma, who is dark in colour like a blue lotus, the lotus-eyed one, who is accompanied by Jānakī (= Sītā) and Lakṣmaṇa, who is adorned with a crown of twisted hair,

who has a sword and a quiver, and holds a bow and arrow in his hands, who kills nocturnal demons, the unborn lord who became manifest to protect the world by his playful acts (*līlā*),

a wise man should recite the "(hymn) to Rāma for his protection", which destroys evil and grants all desires.

(4. (Hymn) to Rāma for his protection)

May the descendant of Raghu²³ protect my head, Daśaratha's son my forehead.

²² The description given in this stanza is not meant to be understood literally but as a convention. Compare the way Rāma is depicted by the iconographical tradition.

²³ The following text (verses 4 cd to 9) gives 21 different names of Rāma and asks him to protect various parts of the body. The sequence of the names follows broadly the order of events in Rāma's life according to the Vālmiki-Rāmāyaṇa: Rāma is born in the Raghu-clan (*vāghava*) as the son of Daśaratha (*daśarathātmaja*) and Kausalyā (*kausalyeya*). Viśvāmitra requests Daśaratha to give him Rāma (*viśvāmitrapriya*) for the protection of his sacrifice (*makhatrāt*). Rāma is accompanied by his brother Lakṣmaṇa (*saumitriatsala*). He receives knowledge from Viśvāmitra (*vidyānidhi*) and is worshipped by his brother Bharata (*bharatavandita*) when he is in exile. He receives divine weapons (*divyāyudha*). Rāma breaks Śiva's bow at Janaka's court (*bhagneśa-*

May the son of Kausalyā protect my eyes, he who is dear to Viśvāmitra my ears, the protector of (Viśvāmitra's) sacrifice my nose, he who is fond of the son of Sumitrā (= Lakṣmaṇa) my mouth.

May he who is the store of knowledge protect my tongue, he who is worshipped by Bharata my throat. May he who has divine weapons protect my shoulders, he who broke Śiva's bow my arms.

May Sītā's husband protect my hands, he who defeated the son of Jamadagni (= Paraśurāma) my heart, he who destroyed (the demon) Khara the middle portion of my body, Jāmbavat's refuge my navel.

May the lord of Sugrīva protect my waist, the lord of Hanumat my thigh-bones. May the best of the Raghu family, (the one) who destroyed the horde of demons, protect my thighs.

May he who built the bridge (to Laṅkā) protect my knees, he who killed the ten-headed (Rāvaṇa) my shanks, he who bestowed prosperity on Bibhīṣaṇa my feet; may Rāma protect my whole body.

(5. The good effects (to be achieved) by reciting (this hymn))

The meritorious man who recites this "(Hymn to Rāma for his) Protection", which is endowed with Rāma's power, will have a long life, be happy, have sons, be victorious and a man of good conduct.

Those who move around in the nether worlds, on the earth, in the air and move in disguise are not even able to see him who is protected by Rāma's names.

The man who remembers "Rāma", "Rāmabhadra", "Rāmacandra" is untouched by sin and attains the pleasures (of this world) and liberation (from it)²⁴.

The world is protected by the name of Rāma which is the foremost victorious mantra. He who wears (it) at his throat/recites it has all the divine powers in his palm.

He who remembers this Rāma armour (*kavaca*) known as "the adamant cage" wins victory and prosperity everywhere, and his commands are never disobeyed.

(6. Tradition)

Budha-Kauśika was dictated this "(Hymn) to Rāma for his Protection" in his dream by Śiva. On waking the next morning he wrote it down (in the exact form in which he had heard it).

kārmuka) and marries Sītā (*sītāpati*). He is challenged by Paraśurāma and defeats him (*jāmadagnyañit*). Rāma kills the demon Khara (*kharadhvaṃsin*). The monkey-chief Jāmbavat takes refuge with him (*jāmbavadāśraya*). Rāma makes friendship with the monkey king Sugrīva (*sugrīveśa*) and his minister Hanumat (*hanumatprabhu*). He destroys demons (*raghūttama*, *rakṣaṅkulavināśakṛt*), builds the bridge to Laṅkā (*setukṛt*), kills Rāvaṇa (*daśamukhāntaka*) and gives the kingdom of Laṅkā to Bibhīṣaṇa (*bibhīṣaṇaśrīda*).

²⁴ For an interpretation of *bhukti* and *mukti* see: V. S. AGRAWALA: Bhukti-Mukti-Ideal in the Purāṇas. In: Purāṇa 1,2 (1960), pp. 160-162.

(7. Hymn in praise of Rāma)

A garden of wish-fulfilling trees, the end of all calamities, the delight of the three worlds, the noble Rāma is our lord.

Daśaratha's two sons, the brothers Rāma and Lakṣmaṇa, who are young, handsome, delicate (but) very powerful, have large lotus-like eyes, wear strips of bark and the skin of the black antelope as their garments, live on fruits and roots, are self-restrained, practice austerities, follow student's vows, who are the refuge for all living beings, the best of all archers, who kill hordes of demons, may (these) two best ones of the Raghu family protect us.

May Rāma and Lakṣmaṇa, who hold their bows ready to strike, who hold arrows, who are equipped with inexhaustible quivers of arrows, (may they) always go forth on the way for my protection.

May the youthful Rāma with Lakṣmaṇa protect our mind²⁵, walking without a chariot, prepared, armoured, bearing a sword, carrying a bow and arrows.

"Rāma, the descendant of Daśaratha, the hero, who is followed by Lakṣmaṇa, the strong one, the descendant of Kakutstha, the Supreme Being (*puruṣaḥ pūrṇaḥ*), the son of Kausalyā, the best of the Raghu family,

the one whom the Upaniṣads know, the lord of sacrifice, the Supreme Eternal Being, Sītā's beloved one, the glorious one, who has unlimited valour,"

my devotee who regularly recites these (names) with devotion undoubtedly acquires more merit than (one who performs) sacrifices like the Aśva-medha.²⁶

Rāma is dark like a *dūrṇvā* blade, lotus-eyed, dressed in yellow. Those who eulogize (him) with divine names are not fettered by worldly existence.

I worship Rāma, Lakṣmaṇa's elder brother, the best of the Raghus, Sītā's husband, the handsome one, the descendant of Kakutstha, the sea of compassion, the treasure of good qualities, to whom Brāhmanas are dear, who is virtuous, the lord of kings, truthful, Daśaratha's son, the darkish one, whose appearance is peaceful, who is a delight to the people, the ornament of the Raghu family, the descendant of Raghu, Rāvaṇa's enemy.

Homage to Rāma, Rāmabhadra, Rāmacandra, the creator, lord of the Raghus, the protector, Sītā's husband.

Lord Rāma, Rāma, descendant of the Raghu family, O Rāma, Rāma;

²⁵ The reading "*manoratho 'smākam . . .*" „Rāma, our dream, may protect" is not acceptable since the grammatical object is missing. K. B. DIVĀṆ (*Śrī-rāma-rakṣā-stotra*, pp. 38-39, 49) argues that the interpretation "Rāma may protect our mind" is not tenable, since the stotra asks for the protection of our physical body only. This objection may be answered by saying that the main part of the stotra asking for protection is already over and we have before us stanzas in praise of Rāma.

²⁶ This verse seems to come from another source since Rāma himself is speaking instead of Budha-Kauśika.

Lord Rāma, Rāma, elder brother of Bharata, O Rāma, Rāma; Lord Rāma, Rāma, firm on the battlefield, O Rāma. Rāma, Lord Rāma, Rāma, be my refuge, O Rāma, Rāma.

In my mind I think of Lord Rāmacandra's feet; with my voice I praise Lord Rāmacandra's feet; with the head I touch Lord Rāmacandra's feet; I take refuge in Lord Rāmacandra's feet.

Rāma is my mother, Rāmacandra is my father, Rāma is my lord, Rāmacandra is my friend; the compassionate Rāmacandra is my all-in-all. I do not know, do not know, do not know anyone else at all.

I bow to the descendant of the Raghu family, who has Lakṣmaṇa on his right, Janaka's daughter (= Sītā) on his left and Māruti (= Hanumat) in front of him.

I seek refuge with Lord Rāmacandra, who is a delight to the people, brave on the battle-field, lotus-eyed, lord of the Raghu family, who is compassion incarnate, the source of (all) compassion.

I seek refuge with Lord Rāma's messenger, who is as swift as thought, as quick as the wind, master of his senses, the best among the intelligent ones, the son of the wind, the leader of the monkey troops.

I worship the cuckoo Vālmiki, who, sitting on the branch of poetry, sings sweetly the sweet-sounding "Rāma, Rāma".

I bow again and again to Lord Rāma, who is a delight to the people, who averts misfortunes and bestows all affluence.²⁷

Exclaiming "Rāma, Rāma" roasts the seeds of existence, procures happiness and plenty, threatens Yama's messengers.

Rāma, the jewel among kings, is always victorious; I worship Rāma, the lord of Lakṣmī. By Rāma the troop of demons was killed. To that Rāma I offer my homage. There is no greater refuge than Rāma. I am Rāma's servant. May my mind always rest in Rāma. O Rāma, save me.

(Śiva said to Pārvatī:) "Beautiful-faced one, I delight in the handsome Rāma by uttering (the name) 'Rāma, Rāma, Rāma'. Rāma's name is equal to one thousand names (of Viṣṇu)."

(8. Colophon)

Thus ends the Hymn to Lord Rāma for his Protection composed by the revered Budha-Kauśika.

2 VERSIONS FOUND IN MANUSCRIPTS

Introduction: Manuscripts of the RR are found in almost every Indian manuscript collection. Because of the popularity of the stotra, they are not taken care of. Often they are not even mentioned in the catalogues but

²⁷ This verse is the main mantra used in the *Āpaduddhārakaśrīrāmastotra* (BSR² pp. 594-596; colophon: *ity agastyasamhitāyām umāmaheśvarasaṃvāde āpaduddhāraka-stotra-pāṭhanam nāmaikatrimśo 'dhyāyaḥ*).

have to be searched for in handlists. Since it was impossible to examine the complete manuscript material, I restricted myself to manuscripts from Pune, Vāi/Mahārāṣṭra, Vārāṇasī and Ayodhyā:

Vāi:

Prājña Pāṭhaśālā, catalogue 3

Pune:

Ānandāśrama (= ĀĀ), handlist 2

Bhandarkar Oriental Research Institute (B.O.R.I.), catalogue 2

Bhārata-Itihāsa-Saṃśodhaka-Manḍala (BISM), catalogue and handlist 29

Centre of Advanced Study in Sanskrit (C.A.S.S.), handlist 1

Deccan College, handlist 1

Vaidik Saṃśodhan Maṇḍal (VSM), handlist 2

Vārāṇasī:

Bhārat Kalā Bhavana (BKB), catalogue 3

Central Library (CL), catalogue 10

Nāgarī-Pracāriṇī-Sabhā (NPS), catalogue 33

Sanskrit University (SU), catalogue 36

Ayodhyā:

Private Collection of Pt. Rāmraṅg Tripāṭhī 1

Most of the manuscripts are written in Devanāgarī, but some are also in Bengali, Maithilī and Śāradā. The oldest manuscript examined was BISM 37/601 of 1712 A. D. GORE²⁸ mentions two manuscripts from Bikaner dated 1622 and 1640 A. D. Out of the material examined only three manuscripts²⁹ had the text of the printed modern version. All the others showed a different sequence of the verses and included stanzas taken from other sources. The manuscripts coming from Mahārāṣṭra differed very much from each other: no two manuscripts had the same version. Those of Vārāṇasī showed more uniformity. One version found in many manuscripts is edited on pp. 38-41: the Rāmarakṣāstotramālā (from 18 manuscripts) together with its main variation: variation I (from 9 manuscripts).

Contents of the Rāmarakṣāstotramālā:

0. Meditation (*dhyāna*) verse on Viṣṇu

1. Introduction I

a) Technical: Vāmadeva is the seer (*ṛṣi*) of this text; Anuṣṭubh is the metre; the great Viṣṇu is the seed (*bīja*); the great (principle) (*mahat*) which has no attributes and is the support of the qualities (*guṇās: sattva* – goodness; *rajas* – passion; *tamas* – darkness) is the power (*śakti*); he

²⁸ Sārtha-śrīrāmarakṣā-stotra pp. 5-6.

²⁹ NPS 6093; 9076; SU 19951.

who has the form of *saccidānanda* (existence, thought and joy) is the “wedge” (*kīlaka*); the pleasing of Rāmacandra is the application.

b) Nyāsas on the hands (*karanyāsa*) and Nyāsas on the heart and other points (*hṛdayādinyāsa*)

c) Meditation (*dhyāna*) verse on Rāma (verse 1)

d) Invocation of Rāma (verse 2)

2. Introduction II

a) Technical: Viśvāmitra is the seer of the Rāma-*kavaca*; Anuṣṭubh is the metre; Rāma-*paramātmān* is the deity; pleasing of Rāma the application.

b) Meditation (*dhyāna*) verse on Rāma (v. 1-3)

3. Rāmarakṣā (v. 4-9)

We find some additions to the text of the modern version.

4. Statements of reward (*phalaśruti*) (v. 10-14)

5. Tradition of the stotra (v. 15)

6. Hymn to Rāma (*rāmastuti*) (v. 16-33)

The main characteristic of this version is that it has two beginnings: in the first one Vāmadeva is mentioned as the seer of the Rāmarakṣāstotramālā; in the second one Viśvāmitra is mentioned as the seer of the Rāma-*kavaca*, and in the colophon Viśvāmitra is said to be the author of the Rāmarakṣāstotra.

“Variation I” differs only in the beginning. It contains:

0. Meditation (*dhyāna*) verse

a) on Viṣṇu (v. 1)

b) on Rāma (v. 2)

1. Introduction

a) Technical: Viśvāmitra is the seer of the Rāma-*kavaca*; Anuṣṭubh is the metre; Rāma-*paramātmān* is the deity; pleasing of Rāma is the application.

The version continues as above under 2b). Thus it differs from the Rāmarakṣāstotramālā as it gives two meditation verses and has some small changes in the technical part (Viśvāmitra is mentioned as the seer). In addition to this main version with its variant, one version, based on several manuscripts and attributed to the Padma-Purāṇa, is edited in the Padma-Purāṇa chapter (pp. 58-60).

The remaining manuscripts have a great number of different structures which are given in table X on pp. 42-46. In all of these versions some verses are found which are not found in the modern version. These verses are arranged in a separate list Y (pp. 47-52) according to the alphabetical order of their first words. Wherever these verses occur, in the Rāmarakṣāstotramālā, its variation I, the Padma-Purāṇa versions or table X the number they have in list Y is given in squares, e. g. [4], [5], [6] and so on.

List Y is an interesting collection of verses related to Rāma (the son of Daśaratha), Balarāma, Kṛṣṇa etc., inserted by scribes at different places.

Stotra manuscripts were often copied by people not knowing Sanskrit which lead to many mistakes. List Y shows many cases of incorrect Sanskrit and metrical defects.

Verses 2-14 of the modern version, if not 1-15 are found in almost every manuscript version, although some additions may be found here and there. The major variations occur in the second part of the stotra, the verses in praise of Rāna (*rāmastuti*). It seems to me that only the first part of the stotra was considered to be the RR proper and that in the second part every one felt free to add verses of similar content at will. The list Y shows the variety of these additional verses. Differences are also found in the name of the stotra, its seer and source.

Names of the stotra (occurring in the manuscripts examined):

Śrīrāmākavaca	} several manuscripts
Śrīrāmarakṣākavaca	
Śrīrāmarakṣākavacastotra	
Śrīrāmarakṣāstotra	
Rāmarakṣāhanumānastotra (manuscript NPS 1475, where some verses in praise of Hanumat are added)	
Śrīrāmarakṣāvajrapañjarakavaca (NPS 5663; the text prefixes mystic syllables to every verse of the stotra)	

Names of seers mentioned in the manuscripts:

Viśvāmitra/Budha-Kauśika/Kauśika (many manuscripts)
 Śrībudhakauśikaputraviśvāmitra (manuscript SU 20281)
 Budhakauśikaviśvāmitra (SU 21365)
 Viśvāmitrahiraṇyagarbha (NPS 5663)
 Bhagavān Vāmadeva (the manuscripts of the Rāmarakṣāstotramālā)
 Śrīvālmīki (several manuscripts)
 Śukaśaunakavālmīka(yaḥ) (SU 23757)
 Vedavyāsa (SU 17645)

In some cases the seer mentioned at the beginning of the stotra and the author mentioned at the end are different. Viśvāmitra is identical with Budha-Kauśika (*budha* – wise).³⁰ This can be seen clearly from the Ānanda-Rāmāyaṇa version where these two names are interchangeable.³¹

Vānadeva, who is known as a *ṛtvij* priest at Rāma's court according to the Vālmīki-Rāmāyaṇa is only mentioned as seer in the Rāmarakṣāstotramālā. Vālmīki's name seems to have come in because of verse 34 of the modern version, which praises him.

Sources of the stotra mentioned in the manuscripts examined:

Śrīvālmīki-Rāmāyaṇa (manuscript SU 22032)
 Śrīvālmīkiviracita-nāmāheśvarasaṃvāda (BISM 29/576)

³⁰ Cf. also GORE, Sārtha-śrīrāmarakṣā-stotra p. 5.

³¹ See p. 63.

Śrīskandapurāṇe kauśika-ṛṣi-saṃvāda (NPS 3331)
 Śrīrudrayāmalatantra uttarakhaṇḍe śrīgaurīsaṃvāda (NPS 5663)
 Padma-Purāṇa (several manuscripts)³²

One fourth of the manuscripts prefixes Nyāsas (assignment of parts of mantras, word divisions etc. to various parts of the body, thus believed to be invested with divine power and made secure)³³. The manuscripts give Nyāsas on the hands (*karanyāsa*) and Nyāsas on the heart and other points (*hrdayādinyāsa*) according to the following pattern:

Karanyāsas:

Seed (*bīja*) syllable + *namaḥ* (salutation) to (1) the two thumbs, (2) the index fingers, (3) the middle fingers, (4) the ring fingers, (5) the little fingers, (6) the palm and back of the hands.

While reciting (1) the two thumbs are touched with the index fingers, (2): the index fingers are touched with the thumbs; (3): the middle fingers are touched with the thumbs; (4): the ring fingers are touched with the thumbs; (5): the little fingers are touched with the thumbs; (6): the right hand is turned round the left.

Hṛdayādinyāsas:

Seed syllable + *namaḥ* to (1) the heart; *svāhā* to (2) the head; *vaṣaṭ* to (3) the tuft; *hum* to (4) the armour; *vauṣaṭ* to (5) the three eyes; *phaṭ* to (6) the weapon.

While reciting (1) the heart is touched with the right hand; (2): the head is touched with the right hand; (3): the tuft is touched with the right hand; (4): the left hand is placed on the right shoulder and the right hand on the left shoulder crosswise. (5): The right eye is touched with the index finger and the left eye with the middle finger of the right hand. (6): The palm of the left hand is struck with the index and middle fingers of the right hand so as to make a slight sound.³⁴

The mantras like *svāhā* which come originally from the language of sacrifice suggest that the seed (*bīja*) syllable preceeding them is "offered" or "deposited" in that particular limb of the body.

In the manuscripts different seed syllables are prefixed, which are given in list Z on p. 53f., where the following manuscripts have been used: A = NPS 3440; B = NPS 9092; C = Vāi 7734/9-1/471; D = BISM 54/796; E = BISM 29/716; F = CL 1452; G = SU 23344; H = SU 21122; I = BISM 29/5915 (uncatalogued); J = SU 17695; K = NPS 2623; L = Ayodhyā, private collection of Pt. Rāmrakṣ Tripāṭhī; M = NPS 6520/16; N = NPS 3157; O = SU 23757.

³² See p. 55.

³³ For an explanation of the various kinds of Nyāsas cf. A. PADOUX: Contributions à l'étude du Mantraśāstra II: *nyāsa*: l'imposition rituelle des *mantra*. Bulletin de l'École Française d'Extrême Orient 1980. LXVII, pp. 59-102.

³⁴ According to S. K. DEVDHAR: Gāyatrīmantra āṇi upāsana. Pune 1968, p. 258 (photo) and R. B. S. C. VIDYARNAVA: The Daily Practice of the Hindu, pp. 62, 96.

Rāmarakṣāstotramālā

Manuscripts used: A = NPS 4104; B = NPS 7947; C = NPS 3432 (1823 A.D.); D = NPS 7178/7; E = SU 17413; F = NPS 4399/4; G = CL 3403; H = CL 1485; I = CL 4849 (1725 A.D.); J = CL 3317 (1846 A.D.); K = BKB 4076; L = SU 21027 (1854 A.D.); M = SU 21028 (1854 A.D.); N = SU 21134; O = SU 18634 (1796 A.D.); P = SU 21024; Q = SU 21680; R = SU 18633.

¹ *śrīgaṇeśāya namaḥ*¹ |

² *om śuklāmbāradharam viṣṇuṃ śaśivarṇaṃ caturbhujam | prasannavadanaṃ dhyāyet sarraṇāyānopasāntaye* ||²

³ *om asya śrīrāmarakṣāstotramālāmantrasya śrībhagavān¹ vāmadeva⁵ ṛṣiḥ | annṣṭup chandaḥ |*

śrīrāmacandraparamātmā devatā |

śrīmahāvīṣṇur iti bījam |

guṇatriguṇa⁶ mahān iti śaktiḥ |

saccidānandavigraha⁷ iti kīlakam |

śrīrāmacandraprītyarthe⁸ jape viniyogaḥ |

śrīrāmacandrāya⁹ aṅguṣṭhābhyaṃ namaḥ |

sītāpataye¹⁰ tarjanībhyāṃ namaḥ |

raghunāthāya¹¹ madhyamābhyaṃ namaḥ |

bharatāgrajāya¹² anāmikābhyaṃ namaḥ |

daśarathātmajāya¹³ kaniṣṭhikābhyaṃ namaḥ |

hanumatprabhava¹⁴ karatalakaraprīṣṭhābhyaṃ namaḥ |

iti karanyāsaḥ¹⁵ |

16 śrīrāmacandrāya hṛdayāya namaḥ¹⁶ |

sītāpataye śirase svāhā |

raghunāthāya śikhāyaḥ vaṣaṭ |

bharatāgrajāya kavacāya hum |

1 om. DGR; śrīgaṇeśāya kuṅjavihāriṇe namaḥ A; śrīmate rāmānujāya na° CFI; śrīkṛṣṇāya na° E; śrīrāmāya na° N; am namaḥ | śrīmate rāmānuja 'yaṃ jayati Q. 2 om. H. 3 om. E. 4 bhagavān AFJLNO. 5 vāmadeva D; viśvāmītra H; vedavyāsa LM. 6 guṇatriguṇa AGJ; guṇatīr guṇa BH; guṇamāpūr guṇaṃ C; guṇatriguṇo M; guṇos triguṇa R; read with Viṣṇusahasranāma, Mbh 13.135.103b. guṇabhīr nīrguṇa mahān. 7 °ham DIKNQR. 8 °tham D. 9 atha karanyāsaḥ śrīrāma° LMP; om śrīrāma° I; śrīrāmacandrāya namaḥ R. 10 om sītā° I. 11 om raghu° I; śrīraghu° R. 12 om bhārata° I; O starts from here. 13 am daśaratha° I. 14 om hanumat° I. 15 om. BDGJKNOQR. 16 B only evaṃ hṛdayādīnyāsaḥ; atha hṛdayanyāsaḥ śrīrāma° C; atha hṛdayādīnyāsaḥ śrīrāma° GJO; evaṃ hṛdayādi śrīrāma° K; atha aṅganyāsaḥ śrīrāma° LMP.

(1) The numbers in squares refer to list Y of additional verses.

daśarathātmajāya netrātrayāya vaṣaṭ |
hanumatprabhava¹⁷ astrāya phaṭ |¹⁸

om¹⁹

caritaṃ²⁰ raghunāthasya śatakoṭīpravistaram | ekoikam akṣaram puṃsām mahāpātokaṇāśanam ||

1 (1)⁽²⁾

²¹ *śrīrāma rāma raṇakarakaṣa rāma rāma | śrīrāma rāma bharatāgraja rāma rāma | śrīrāma rāma raghanandana rāma rāma |*

2 (28cbad)

śrīrāma rāma śaraṇaṃ bhava rāma rāma ||

²² *om²³ asya śrīrāmakavocasya²⁴ viśvāmītra ṛṣiḥ | annṣṭup²⁵ chandaḥ |*

śrīrāmaparamātmā²⁶ devatā |

śrīrāmārādhanē²⁷ jape viniyogaḥ |²²

dhyātvā²⁸ nīlotpalasyāmaṇ rāmaṃ rājīvalocanam |

jānakīlakṣmaṇopetaṃ jaṭāmukutaṃmaṇḍitam ||²¹

1 (2)

sāsītūṇadhanurbāṇapāṇīm naktamcarāntakam |

svaṭīlayā jagat trātum āvirbhūtam ajaṃ vibhum ||

2 (3)

rāmarakṣāṃ paṭhet prājñāḥ pāpaghṇīm sarvakāmadām |

(4ab)

hantum icchati yaś caitad bhayaṃ sarvaprayatnataḥ ||

3 [72]

śiro me rāghavaḥ pātu bhālam daśarathātmajāḥ |

(4cd)

kansalyeyo dṛṣau pātu²⁵ viśvāmītrapriyāḥ²⁹ śrutī ||

4 (5ab)

ghrāṇaṃ pātu makhatrātā mukhaṃ saumitriṅvatsalaḥ |

(5cd)

jihvāṃ vidyānidhiḥ pātu kaṇṭhaṃ bharatavanditaḥ ||

5 (6ab)

skandhau divyāyudhaḥ pātu bhujau bhagneśakārmukaḥ |

(6cd)

karau sītāpatīḥ pātu hṛdayaṃ jāmādagnyojit ||

6 (7ab)

madhyaṃ pātu kharadhvaṃsī nābhīm jāmbavadāśrayaḥ |

(7cd)

sugrīveśaḥ kaṭīm pātu saktiṃ hanumatprabhūḥ ||

7 (8ab)

³⁰ *apānameḍhrakau pātu rakṣaḥkṇavināśanaḥ |*

[7]

jānuṇī setukṛt pātu jaṅghe daśamukhāntakaḥ ||³⁰

8 (9ab)

śūro jānuśiraḥ pātu bhaktānām abhayaṃkaraḥ |

[60]

pādau bibhīṣaṇaśrīdaḥ pātu rāmo 'khilaṃ vapuḥ ||

9 (9cd)

etāṃ rāmabalopetāṃ rakṣāṃ yaḥ sukṛtī paṭhet |

10 (10)

sa cīrāyuh sukḥī putrī vijayī vinayī bhavet ||

pātālabhūtalavyomacāriṇaś chadmacāriṇaḥ |

17 hanumatāya namaḥ H. 18 phaṭ | iti nyāsaḥ DR; phaṭ | iti aṅganyāsaḥ HILMP. 19 om. BCFMP; atha dhyānam DIKR; K inserts verse 31, iti dhyānam. 20 śrīrāmāya namaḥ | caritaṃ R. 21 om. B. 22 om. R. 23 om. N. 24 rāmarakṣāstotramantrasya E; rāmarakṣāstotrasya MP. 25 om. I. 26 śrīrāmacandraparamā° I; rāmacandraparamā° M. 27 °dhanārthe G; °rāmaprītyarthe K. 28 am | dhyātvā D; iti dhyānam | am dhyātvā HLMO. 29 (viś)vāmītra° I. 30 om. CKLMP.

(2) The numbers in round brackets refer to the verses of the modern version.

<i>na draṣṭum api śaktās te rakṣitam rāmanāmbhīḥ </i>	11 (11)
<i>rāmeti rāmabhadreti rāmacandreti vā smaran </i>	
<i>naro na lipyate pāpair bhuktiṃ muktiṃ ca vindati </i>	12 (12)
<i>jagaj jetraikamantreṇa rāmanāmnābhīrakṣitam </i>	
<i>yaḥ kaṅṭhe dhārayet tasya karasthāḥ sarvasiddhayaḥ </i>	13 (13)
<i>vajrapañjaranāmedaṃ yo rāmakavacaṃ smaret </i>	
<i>avyāhatājñāḥ sarvatra labhate jayamaṅgalam ³¹</i>	14 (14)
<i>ādīṣṭavān yathā svapne rāmarakṣām imāṃ haraḥ </i>	
<i>tathā likhītavān prātaḥ prabuddho bndhakauśikāḥ </i>	15 (15)
<i>tarṇṇau rūpasampannau sukumārau mahābalau </i>	
<i>puṇḍarikaviśālākṣau cīrakṣṇājīnāmbarau </i>	16 (17)
<i>phalamūlāsanaṃ dāntau tāpasau brahmacārīṇau </i>	
<i>putrau daśarathasyaitau bhrātarau rāmalakṣmaṇau </i>	17 (18)
<i>manobhirāmaṃ nayanābhīrāmaṃ</i>	
<i>śrotābhīrāmaṃ³² vadanābhīrāmaṃ³³ </i>	
<i>sarvābhīrāmaṃ ca sadābhīrāmaṃ</i>	
<i>vande sadā dāśarathīṃ ca rāmam </i>	18 [43]
<i>lokādhinātham³⁴ raṇaraṅgadhīram</i>	
<i>rājīvanetraṃ raghuvaṃśanātham </i>	
<i>kāruṇyārūpaṃ karuṇākaraṃ taṃ</i>	
<i>śrīrāmacandraṃ śaraṇaṃ prapadye </i>	19 (32)
<i>āttasajjadhanuṣāv iṣusprśāv</i>	
<i>akṣayāśṅgaṇiṣaṅgasaniginau </i>	
<i>rakṣaṇāya mama rāmalakṣmaṇāv</i>	
<i>agrataḥ pathi sadaiva gacchatām </i>	20 (20)
<i>³⁵ śaraṇyaṃ sarvasattvānāṃ śreṣṭhaṃ sarvadharmmatām </i>	
<i>rakṣaḥkulānīhantārau trāyetaṃ no raghūttamau ³⁵</i>	21 (19)
<i>nṛsiṃho me 'grataḥ pātu pṛṣṭhataḥ pātu mādavaḥ </i>	
<i>pārsvataḥ ca dhanuṣmantaṃ saśarau rāmalakṣmaṇau ³⁶</i>	22 [36]
<i>saṃnaddhaḥ kavacī khaḍgī cāpabāṇadharo yuvā </i>	
<i>gacchan mano 'ratho 'smākaṃ rāmaḥ pātu salakṣmaṇaḥ </i>	23 (21)
<i>ārāmaḥ kalpavṛkṣāṇāṃ virāmaḥ sakalāpadām </i>	
<i>abhirāmas trilokānāṃ rāmaḥ śrīmān sa naḥ prabhūḥ </i>	24 (16)
<i>rāmo dāśarathīḥ śūro lakṣmaṇānucaro balī </i>	
<i>kākutsthaḥ puṇḍraḥ pūrṇaḥ kausalyeyo raghūttamaḥ </i>	25 (22)
<i>vedāntavedyo yajñeśaḥ purāṇapurnoṣṭamaḥ </i>	
<i>jānakīvallabhaḥ śrīmān aprameyaparākramaḥ </i>	26 (23)
<i>īty etāni japaṃ nityaṃ madbhaktaḥ śraddhayānvitāḥ </i>	
<i>aśvamedhādḥhikāṃ puṇyaṃ saṃprāpnoti na saṃśayaḥ ³⁷</i>	27 (24)
<i>³⁷ manojavaṃ mārnatatulyavegaṃ</i>	
<i>jīendriyaṃ buddhimatāṃ varīṣṭham </i>	
<i>vātātmaṃ vānarayūthamukhyaṃ</i>	
<i>śrīrāmadāntaṃ śaraṇaṃ prapadye ³⁷</i>	28 (33)

31 B ends here. 32 vadanābhīrāmaṃ śrotābhīrāmaṃ ABCDEFINOQ. 33 vacanābhīrāmaṃ R. 34 lokābhīrāmaṃ K. 35 v. 17 in C. 36 K inserts [30]. 37 v. 32 in C.

<i>aghaugha tiṣṭha dūre tvaṃ rogās tiṣṭhantu dūrataḥ </i>	
<i>varīvarti sadāsmākaṃ ḥṛdi rāmo dhannrdharaḥ </i>	29 [3]
<i>gopadīkṛtavārīśaṃ maśakīkṛtarākṣasam </i>	
<i>rāmāyaṇamahāmālāratnaṃ vande 'nilātmajam ³⁸</i>	30 [24]
<i>viśālanetraṃ paripūrṇavakraṃ</i>	
<i>sngṛvāmitraṃ jagataḥ pavitraṃ </i>	
<i>sūtākalatraṃ navameghagātraṃ</i>	
<i>śrīrāmacandraṃ śaraṇaṃ prapadye </i>	31 [58b]
<i>rāmāya rāmabhadrāya rāmacandrāya vedhase </i>	
<i>raghunāthāya nāthāya sītāyāḥ pataye namaḥ ³⁹</i>	32 (27)
<i>rāmaṃ lakṣmaṇapūrvajaṃ raghuvaraṃ sītāpatīṃ sundaraṃ</i>	
<i>kākutsthaṃ karuṇārṇavaṃ guṇanidhīṃ viprapriyaṃ</i>	
<i>dhārmikam </i>	
<i>rājendraṃ satyasaṃdham daśarathatanayaṃ śyāmalaṃ</i>	
<i>śāntamūrtiṃ</i>	
<i>vande lokābhīrāmaṃ raghukulatilakaṃ rāghavaṃ</i>	
<i>rāvaṇārim ⁴⁰</i>	33 (26)
<i>iti śrīviśvāmitraviracitaṃ⁴¹ rāmarakṣāstotra(ṃ) saṃpūrṇam⁴² </i>	

38 H ends here. 39 K inserts v. 30. 40 E inserts v. [29]; GJ continue with v. [49]; K inserts v. [51]. 41 'tāyāṃ IJ. 42 samāptam LMR.

Variation I

Manuscripts used: A = NPS 3115; B = NPS 2601; C = SU 20536; D = CL 2823; E = NPS 1802/2; F = NPS 5419; G = NPS 1697; H = SU 19019; I = SU 18632 (1771 A.D.).

<i>¹ śrīganeśāya namaḥ¹ </i>	
<i>² śuklāmaradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujam </i>	
<i>prasannavadanaṃ dhyāyet sarvavighnopasāntaye² </i>	1 [59]
<i>caritaṃ raghnāthasya śatakoṭīpravistaram </i>	
<i>ekaikam akṣaram puṇḍraṃ mahāpātanāśanam ³</i>	2 (1)
<i>om aśya śrīrāmarakṣākavacasya viśvāmitra ṛṣiḥ </i>	
<i>amuṣṭup chandaḥ </i>	
<i>śrīrāmaparamātmā devatā </i>	
<i>śrīrāmārādhanē jape viniyogaḥ⁴ </i>	
<i>dhyātvā nīlotpalaśyāmaṃ rāmaṃ rājīvalocanam </i>	
<i>jānakīlakṣmaṇopetaṃ jātamukutaṃamāṇḍitam etc.</i>	1 (2)

1 om svasti śrīganeśāya namaḥ D; śrīmate rāmānujāya namaḥ E. 2 om. B. 3 DE add 28 ebad; om. F, occurs later. 4 I adds atha dhyānam.

26	27	28	29	30	31	32	33	34	35	36	37
1-5b	1-19	0-36	0	1-3	1-15	0-9a	1-24	*	*	0-19	1-16
1	[30]		[56]	[53]	16-22	*	[3]	5-16c	26cd	21	32
15c	20-24		1-15	*	*	28	28-31	*	30	20	26
17-19	27			8b	26	33b	20c-24	27-29	22-24	17-20	
[36]	26			[42]	33	*	31	31-32	27	[2]	
20	[5]			8cd	30		25	35	26	[37]	
16	[12]			[60]	35		27	34	30	27-28	
21	[2]			9a-15			26	33	[58b]	[43]	
31	31			26			28-30	38	28	29-30	
23-24	30			17			34	[25]	31	25	
27	32			*			*	[1]	37	31	
26	33			32			[3]	[34]	[11]	33	
32	*			[2]			[26]		[10]	38	
28				33							
34				*							
38											
[25]											
35											
[29]											

38	39	40	41	42	43	44	45	46	47			
1-15	38	0-15	1	2-8b	1-3	1-3	1-3	[4]	[59]	1-3	[58a]	1
17-18	25	17-18	0	[7]	[72]	[72]	[72]	[58b]	1-15	[72]	27	28
[43]	1	[43]	2-15	9ab	4-15	4-15	4-8b	27	*	4-8b	26	2-15
[32]	28	32	17-18	[60]	17-18	17-18	[72]	26		[7]	[29]	17-18
32	20	[43]	9cd-15	[43]	20	9a-15	[58a]	9-15				[43]
20	19	20	17-18	32	19	17-18	28	17-18				32
19	[36]	19	[43]	20	[43]	[43]	37	[43]				20
[36]	21	[36]	32	19	21	32		32				19
21	16	21	20	[36]	16	20		20				[36]
16	22-24	16	19	21	22-24	19		19				21
22-24	33	22-24	[36]	16	[3]	[36]		[36]				16
33	[3]	33	21	22-24	35	21		21				22-24
[3]	[24]	[3]	16	33	26	16		16				33
[24]	[58a]	[24]	22-24	27		22-24		22-24				[3]
[58a]	28	28	33		25			33				[24]
27	27	27	[3]		33			[3]				[58a]
26	26	26	[58a]		[3]			[24]				27
[4]	31		26		[24]			28				26
	35											

48	49	50	51	52	53	54	55	56	57	58	59	
*	*	1-15	1-21	1-15	[40]	[3]	1-15	1-15	1-15	2-16	1-24	0-24
[36]	13-15		31	21-22	1-15	[43]	17-19	25	21	31	28	31
21	22		[48a]	16	21	[67]	21	16-21	20	34	27	33
[30]	*		23-24	31	16-19	16	[30]	31	32	17-19	26	30
16			26	28	16	[26]	16	22-23	[62]	21-24	32	28
22-24			34	23-24	22-24	[5]	22	32	16	20	30	26
33			30	26	35	31	20	[58a]	17-19	[26]	[58a]	32
[3]			38	17-20	20	25	[43]	[61]	27	[5]	[48b]	27
[24]				[2]	[2]	[44]	32	28	17-19	28	38	38
[58a]				[49]	26	38	28	[29]	27	27	[11]	37
27				32	32	[50]	27	[63]	22-24			35
26				23	[58a]	30	26	[48a]	35			38
[49]				33	[61]	34	38	26	[36]			34
				[56]	28	[43]		35	[29]			37
					[29]			27	26			*
					[63]			[24]	37			
					[48a]			[3]	38			
					27			[43]	24			
					33			24				
								[67]				

60	61	62	63	64	65	66	67	68	69	70	71	72
[74]	2-15	1-24	[8]	2-3	[74]	1-15	*	2-9	1-15	*	*	1-15
1-15	22-24	34	[28]	[72]	1-8b	22-24	4	*	17-20	16-33	29	
17-24	20	27	31	4-13	[7]	16-19	17-18	37	[30]	[43]	[3]	
16	21	31	25	[41b]	8c-15	31	16	38	[43]	21	[24]	
32	19	26	34	[17]	21	21	21		32	31	[58a]	
31	26	32	1-15	14-15	31	27	[30]		21	20	33	
26	*	30	17-19	17-19	[49]	38	19		20	22-23b	27	
30	28	[2]	21	21-24	20	20	[36]		22-23	[52a]	26	
28	27	[49]	20	20	[29]	28-29	20		[52]	23cd		
[25]	35	28	22-24	35	18-19	32	22-24		24	24		
	[36]	[58a]	25-26	16	[2]	30	27		[58a]	32		
	[24]	29	[53]	31	28	26	32		28	[48b]		
	[4]	28	16	27	32	33	[43]		[62a]	[63]		
	[13]	35	[23]	33	22-24		[47]		37	[3]		
	1	[48b]	[5]	[3]	[27]		[26]		[49]			
		[57]	27	[43]	27		34-35		[29]			
		33	37	[58a]			24		26-27			
		[29]	[2]	30					38			
									[48b]			
									[64]			

73	74	75	76	77	78	79	80	81	82	83	84
1-15	1-15	1-15	1-15	1-15	1-15	1-3	1	1-24	1-24	1-24	2-15
17-19	17-19	17-19	17-19	17-19	17-19	72	32	26	26	26	
21	21	21	21	22-24 *		1-8b	2-8b	30	32	30	
30	30	30	30	20-21	33	7	7	29	30-31	32	
16	16	16	16	27	4	9ab	9ab	*	27	28-29	
22-24	22-24	22-24	22-23	26	24	60	60		35	31	
20	20	20	52	33	26	9cd-15	9cd-15		34	33	
33	33	33	24	*		17-18	17-18			24	
43	43	48b	20			43	43			27	
32	32	24	33			32	28			34	
28	28	32	43			20	32			38	
27	27	61	32			19	20				
26	26	28	28			36	19				
38	58a	27	27			21	36				
	38	3	26			16	21				
	35	26	29			22-24	16				
	35	34	37			33	22-24				
		57	*			3	33				
		26				24	3				
		29				58a	24				
						27	58a				
						26	27				
							37				

List Y: Additional verses found in manuscripts

- [1] *agastir mādhas caiva mucakundo mahāmuniḥ |
vṛkodaraś ca rāmaś ca śaḍ ete sukhaśyinaḥ ||*
- [2] *agrataś śrīṅṣiṃhaś ca pṛsthato nandanandanaḥ |
pārsvayoś ca dhanuṣmantau saśarau rāmalakṣmaṇau ||⁽¹⁾*
- [3] *aghaugha tiṣṭha dūre tvaṃ rogāś tiṣṭhantu dūrataḥ |
varīvartī sadāsmākaṃ hṛdī rāmo dhanurdharaḥ ||⁽²⁾*
- [4] *añjanānandanam vīraṃ sītāśokavināśanam |
kapīśam akṣahantāraṃ vande laṅkābhayaṅkaram ||⁽³⁾*
- [5] *kalyāṇānām nidānam kalimalamathanaṃ pāvanaṃ pāvānānām
pātheyaṃ yan mumukṣoḥ sapadi parapadaḥprāptaye prasthitasya |
viśrāntiśtānam ekaṃ kavivaravacasām jīvanam sajjanānām
bījaṃ dharmadrumsya prabhavatu bhavatām bhūtaḥ rāmanāma ||*
- [6] *anena pṛyatām devo bhagavān jānakīpatiḥ |
śrīrāmacandraḥ pūrveśm asmākaṃ kuladaivatam ||*
- [7] *apānameḍhrakau pātu rakṣaḥkulavināśanaḥ |*
- [8] *ayodhyānagare ramye ratnamaṇḍapamadhyaḡe |
smaret kalpataror mūle ratnasimhāsanam śubham ||*
- [9] *ākāśāt patitam toyam yathā gacchati sāgaram |
sarvadevanamaskāraḥ keśavam prati gacchati ||⁽⁴⁾*
- [10] *ādau devakī(!)devī(!)garbhajananaṃ gopīḡṛhe vardhanaṃ
māyāpūtana(!)jīvitāpaharaṇam govardhanoddhāraṇam |
kaṃsacchedanakauravādīhananaṃ kuntīsutān (!) pālanaṃ
etaḍ bhāgavatam purāṇakathitaṃ śrīkṛṣṇatīlāmṛtam ||⁽⁵⁾*
- [11] *ādau rāmatapovanādīgamanam hatvā mṛgaṃ kāñcanaṃ
vaidehīharaṇam jaṭāyumarāṇam sugrīvasaṃbhāṣaṇam |
vālīnīrdalanam samudratarāṇam laṅkāpurīdāhanaṃ
paścād rāvaṇakumbhakarṇahananam etaḍ dhi rāmāyaṇam ||⁽⁶⁾*
- [12] *utphullāmalakomalotpaladalaśyāmāya rāmāya naḥ
kāṃyā prathamāya nirmalagunārāmāya rāmātmane |
yogārūḍhamunīndramānasasarohaṃsāya saṃsāra-
dhvaṃsāya sphuradojase raghukulottaṃsāya puṃse namaḥ ||⁽⁷⁾*

(1) Cf. v. 36.

(2) AR version, v. 37.

(3) Hanumatkavaca, v. 37. In: Śrīhanumat-kavacam, Ed. R. Suāśrī. Vārāṇasī. Mātrdhām-prakāśan. s. d.

(4) Viṣṇusahasranāma, Mbh 13.135. *639 p. 714.

(5) Ekaśloki bhāgavatam.

(6) Ekaśloki rāmāyaṇam.

(7) AR, Vilāsakāṇḍa, 2nd Sarga, v. 88; Śrīrāmaśataka, v. 109 = Stotrārṇava, pp. 283-284; Rāmastavarāja, v. 88 = BSR p. 575.

- 13 *udadhikramaṇas caiva sītāśokavināśanaḥ |
lakṣmaṇapṛāṇadātā ca daśagrīvasya darpahā ||*⁽⁸⁾
- 14 *etāni rāmanāmāni prātar utthāya yaḥ paṭhet |
aputro labhate putraṃ dhanārthi labhate dhanam ||*⁽⁹⁾
- 15 *evaṃ dvādaśa nāmāni kapīndrasya mahātmanaḥ |
yaḥ paṭhet prātar utthāya yātrākāle viśeṣataḥ ||*
- 16 *kapālau pātu kākutsthas cubukaṃ vālimardanaḥ |
dantān dāśarathih pātu tālū śālaprabhedanaḥ ||*
- 17 *kākabandhyā ca yā nārī mṛtavatsā ca yā bhavet |
bahvapatyā jīva (d)vatsā sā ca syān nātra saṃśayaḥ ||*
- 18 *kṛṣṇaṃ kaṇalapatrākṣaṃ puṇyaśravaṇakīrtanam |
vāsudevaṃ jagadyoniṃ naumi nārāyaṇaṃ harim ||*
- 19 *kṛṣṇāya vāsudevāya haraye paramātmāne |
pṛaṇatakleśanāśāya govindāya namo namaḥ ||*
- 20 *kausalyānandakaraṇi daśarathahṛdayāravindamārtanḍam |
sītāmānasahaṃsam rāmaṃ rājīvalocanaṃ vande ||*
- 21 *gulphau guṇavidhiḥ pātu rāghavaḥ pātu cāṅgulīḥ |*
- 22 *guhyaṃ jīvendriyaḥ pātu pṛṣṭhaṃ pātu guhāśayaḥ |*
- 23 *gopālīvatsalo rāmo lakṣmaṇas ca mahābhujah |*
- 24 *goṣpadīkṛtavārīśaṃ naśakīkṛtarākṣasam |
rāmāyaṇamahāmālārātanaṃ vande 'nilātmajam ||*⁽¹⁰⁾
- 25 *jale rakṣatu vārāhaḥ sthale rakṣatu vāmanaḥ |
aṭavayāṃ nārasimhaś ca sarvataḥ pātu keśavaḥ ||*
- 26 *jayaty atibalo rāmo lakṣmaṇas ca mahābalaḥ |
rājā jayati sugrīvo rāghaveṇābhīpālitaḥ ||*
- 27 *dvīsandhyayoh paṭhen nityaṃ koṭiyajñāphalaṃ labhet |*
- 28 *devāsuraṃnīndrais ca yogivṛndais ca sevitaṃ (!) |
sadā dhyeyaṃ (!) rāmacandraṃ (!) jānakīlakṣmaṇau tathā ||*
- 29 *dhanyo 'yodhyādaśarathanṛpaḥ sā ca mātā ca dhanyā
dhanyo vaṃśo raghupatiḥbhavo yatra rāmāvatārah |
dhanyā vāñī kavivaramukhe rāmanāmaprapannā
dhanyo lokaḥ pratidinam asau rāmavṛttam śṛṇoti ||*
- 30 *dhānvinau baddhanistrimśau kākapakṣadharaṃ śrutau |
vīrau mām paṭhi rakṣetāṃ tāv ubhau rāmālakṣmaṇau ||*⁽¹¹⁾

(8) Hanumatkavaca, loc. cit., v. 31.

(9) ĀR version, v. 41.

(10) ĀR version, v. 36.

(11) ĀR version, v. 28.

- 31 *namo brahmaṇyadevāya gobrāhmaṇahitāya ca |
jagaddhitāya kṛṣṇāya govindāya namo namaḥ ||*⁽¹²⁾
- 32 *namo 'stu rāmāya salakṣmaṇāya
devyai ca tasyai janakātmaṇyāyai |
punaś ca rāmāya salakṣmaṇāya
devyai ca tasyai janakātmaṇyāyai ||*
- 33 *nārāyaṇācyutānanta vāsudeva janārdana |
trāhi trāhi jagannātha śaraṇāgatavatsala ||*
- 34 *narmadāyai namaḥ prātar narmadāyai namo nīsi |
namo 'stu narmade tubhyaṃ trāhi māṃ viśasarpataḥ ||*
- 35 *nityaṃ śrīrāmabhaktasya (kiṃkarā yamakimkarāḥ |
śivamayo dīśas) tasya siddhayaś tasya dāsikāḥ ||*⁽¹³⁾
- 36 *nṛsimho me 'grataḥ pātu pṛṣṭhataḥ pātu mādavaḥ |
pārśvataś ca dhanuṣmantau saśarau rāmālakṣmaṇau ||*⁽¹⁴⁾
- 37 *paṭhaty anudinaṃ bhaktyā na sa pāpaiḥ pralipyate |
manorathaphalaṃ sadyaḥ prāpnoti paṭhanān naraḥ ||*
- 38 *paścime pātu kākutstho ahalyāduḥkhanāśanaḥ |*
- 39a *pārśve kulapatiḥ pātu kuṅṣim ikṣvākunandanaḥ |*
- 39b *pārśve raghuvaraḥ pātu kuṅṣi ikṣvākunandanaḥ ||*⁽¹⁵⁾
- 40 *prakṛtyā sahitaḥ śyāmaḥ ('mo?) jānakīśo jaṭādharah |
dvībhujah kuṇḍalī ratnamālādhārī dhanurdharaḥ ||*
- 41a *bhūrjapatre likhitvemām gandhacandanacarcitām |
kṛtvā vai dhārayed yas tu so 'bhīṣṭaphalam āpnuyāt ||*
- 41b *bhūrjapatre tv imām rakṣām likhitvā gandhacandanaiḥ |
saśraddho dhārayed yas tu so 'bhīṣṭaphalam āpnuyāt ||*
- 42 *madhyaṃ me medhṛakaṃ pātu kauśalyānandavardhanaḥ |*
- 43 *manobhirāmaṃ nayanābhīrāmaṃ
śrotābhīrāmaṃ vadanābhīrāmaṃ |
sarvābhīrāmaṃ ca sadābhīrāmaṃ
vande sadā dāśarathīṃ ca rāmaṃ ||*
- 44 *mocayati ('yet?) sarvapāpebhyaḥ tatas tārakam ucyate |*
- 45 *yatkaṇṭhe mālatīmālā yadaṅke maithilī ramā |
yadagre hanumān bhīmas taṃ prapadye 'smi sāmpratam ||*
- 46 *yasya haste gadācakre garuḍo yasya vāhanam |
śaṅkhaḥ karatale yasya sa me viṣṇuḥ prasīdatu ||*

(12) Viṣṇusahasranāma, Mbh 13.135. *639 p. 714.

(13) Rāmāreanacandrikā p. 98. 14-15 where it quotes from "śrīhanumatproktā man-trarājātmakaḥ stavah".

(14) Cf. v. [2].

(15) ĀR version, v. 13 cd.

- [47] *ramante yogino 'nante satyānande cidātmani |*
iti rāmapadenāsan parabrahmābhīdhīyate ||
- [48a] *rāma rāma tava nāma nirmalaṃ*
cintayāmi bhavabandhamuktaye |
vanditāṃ suranarendramaulibhir
dhyāyitāṃ (°pītaṃ?) manasi yogibhiḥ sadā ||
- [48b] *rāma rāma tava pādopāṅkajaṃ*
cintayāmi bhavabandhamuktaye |
vanditāṃ suranarendramaulibhir
dhyāyitāṃ (°pītaṃ?) manasi yogibhiḥ sadā ||⁽¹⁶⁾
- [49] *rāmaratnam ahaṃ vande citrakūṭapatim harim |*
kauśalyābhaktisaṃbhūtaṃ jānakīkaṇṭhabhūṣaṇam ||
- [50] *rāmaṃ skandaṃ hanūmantāṃ vainateyovṛkodarau |*
yaś caitān saṃsmaren nityaṃ mahāpātakanāśanam ||
- [51] *rāmeti varṇadvayam ādareṇa*
sadā smaran muktim upaiti jantuh |
kalau yuge kalmaṣamānasānām
anyatra dharme khalu nādhikārah ||⁽¹⁷⁾
- [52] *rāvaṇāntakaro dhīmān kauśalyānandavardhanaḥ |*
rāma rāmeti rāmeti jopen nityajitendriyoḥ ||
- [53] *lakṣmaṇaṃ paścime bhāge dhṛtachatraṃ sacāmaram |*
pārśve bhārataśatruḥṇau tāloṃvṛntakarāmbujau ||⁽¹⁸⁾
- [54] *vakṣaḥ pātu kabandhāriḥ stonau gīrvāṇaśatruḥā |*
prṣṭhataḥ pātu kākutstha . . .
- [55] *vāme kodaṇḍadaṇḍaṃ nijakarakamale dakṣiṇe bhāṇam ekaṃ*
paścādbhāge ca nityaṃ dadhotam abhimataṃ sāsītūṅṛabhāram |
vāme 'vāme vasadbhīyāṃ saha militatanuṃ jānakīlakṣmaṇābhīyāṃ
śyāmaṃ rāmaṃ bhaje 'haṃ praṇotajanomanohkhedaviccheda-
dakṣam ||⁽¹⁹⁾
- [56] *vāme bhūmisutā puras tu hanumān prṣṭhe sumitrāsutaḥ*
śatruḥṇo bhārataś ca pārśvadalayoṃ vāyevādīkoṇṣu ca |
sugrīvoś ca vibhīṣaṇaś ca yuvarāṭ tārāsuto jāmbavān
madhye nīlasarojakomalavacīṃ rāmaṃ bhaje śyāmalam ||⁽²⁰⁾
- [57] *vāṃkīmunisīṅhasya kavītāvanacāriṇaḥ |*
śṛṇvan rāmakathānādaṃ ko na yāti parāṇi gatim ||

(16) ĀR version, v. 39.

(17) Śrīrāmanāmastuti, v. 2 = Stotrārṇava p. 257; Śrīrāmaśataka, v. 49 = Stotrārṇava p. 276.

(18) Cf. v. [74].

(19) ĀR version, v. 6; Śrīrāmaśataka, v. 76 = Stotrārṇava p. 279.

(20) ĀR, Sāraḥkāṇḍa, 1st Sarga, v. 1; Manoharakāṇḍa, 6th Sarga, v. 74; Pūrṇakāṇḍa, 9th Sarga, v. 85.

- [58a] *viśālanetraṃ paripūrṇagātraṃ*
sītākalatraṃ suraśatrumitram |
jagatpavitram paramārthatattvaṃ
śrīrāmacandraṃ praṇamāmi nityam ||
- [58b] *viśālanetraṃ paripūrṇavaktraṃ*
sugrīvamitraṃ jagatoḥ paritram |
sītākalatraṃ navameghagātraṃ
śrīrāmacandraṃ śaraṇaṃ propadye ||⁽²¹⁾
- [59] *śuklāmboradharaṃ viṣṇuṃ śaśivarṇaṃ catvrbhujam |*
prasannavadanaṃ dhyāyēt sarvaviḥnopaśāntaye ||
- [60] *śūro jānuśiraḥ pātu bhaktānām abhayaṅkaraḥ |*
- [61] *śyāmāvadātāṃ aravindaviśālanetraṃ*
bandhūkaṇṭhaspasaśādharaṇāpīpādām |
sītāsahāyaṃ ajītaṃ dhṛtacāpabāṇaṃ
rāmaṃ namāmi śirasā romaṇṭyaveṣam ||⁽²²⁾
- [62a] *śrīrāma rāma raghunandana rāma rāma*
rājīvalocana manohara mānavendra |
sauṃmitripūrvaḥ saṃastajauḍbhīrāma
dāso 'ham adya bhavataḥ śaraṇāgato 'smi ||
- [62b] *śrīrāmacandra raghunandana rājavorya*
rājendra rāma raghunāyaka rāghaveśo |
rājādhirāja raghunandana rāmabhadra
dāso 'ham adya bhavataḥ śaraṇāgato 'smi ||
- [63] *śrīrāmanāmāmytamantrabīja-*
saṃjīvanī cen manasi praviṣṭā |
hālāhalaṃ vā praloyānalaṃ vā
mṛtyor mukhaṃ va viśatāṃ kuto bhīḥ ||⁽²³⁾
- [64] *śrīrāmo tava nāmāni ye poṭhanti dine dine ||*
mucyate (!) sarvapāpebhyo viṣṇuloke so (!) gacchati (!) ||
- [65] *śrīrāmaṃ navaratnakūṇḍaladharaṃ śrīrāmarakṣāruṇaṃ (!)*
śrīrāmaṃ ca sahasrapatrasaśāṇi śrīrāmacandrodayam (!) |
śrīrāmasmytikīrtanaṃ kuru (!) sadā śrīrāmamuktiṇḍaṃ (!)
śrīrāmaṃ raghunandanaṃ bhayaharaṃ śrīrāmacandraṃ bhaje ||
- [66] *śrīśabdapūreṇa jayaśabdamaḍhyaṃ*
jayadvayenāpi punaḥ prayuktoṃ |
triḥsaptakṛtvo raghunāthanāma-
japān nihanyād divjakoṭihatyaḥ ||⁽²⁴⁾

(21) Śrīrāmaśataka, v. 58 = Stotrārṇava p. 277.

(22) Rāmapremāṣṭaka, v. 1 = Śrīrāmarahasyam, loc. cit., p. 93.

(23) ĀR version, v. 43.

(24) ĀR version, v. 44.

- 67) *sarvakāle prabodhe ca yātrākāle viśeṣataḥ |
na bhayaṃ vidyate tasya sarvatra vijayī bhavet ||*
- 68) *saṃnidhan tiṣṭhate rāmo rogaḥ tiṣṭhati dūrataḥ |
salakṣmaṇaḥ sadāsmākaṃ hṛdi rāmadhanurdharaḥ ||*
- 69) *sītāsamete saha lakṣmaṇena
sugrīvamitreṇa bibhīṣaṇena |
rāmābhīrāme ramaṇīyagātre
rājīvanetre ramatāṃ mano me ||*
- 71) *hanumān aṅjanīputro vāyuputro mahābalaḥ |
rāmeṣṭaḥ phālgunasakhaḥ piṅgākṣo 'mitavikramaḥ ||⁽²⁵⁾*
- 72) *hanuṃ icchati yaś ca itad bhayaṃ sarvaprayatnataḥ |*
- 73) *hare rāma hare rāma rāma rāma hare hare |
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare ||*
- 74) *śrīrāmavacādhyaṇaṃ pravakṣyāmi prayatnataḥ |
śṛṇu yatnena vālmīke mantrasiddhikaraṃ param ||
madhye kalpataror mūle sauvarṇaṃ maṇḍapaṃ smaret |
tanmadhye puṣpakākhyam ca vimānaṃ divyam uttamam ||
tanmadhye 'ṣṭadalaṃ padmam udyadbhāskarasamṇibham |
vīrāsanaṃ ca tanmadhye samāsīnaṃ mahāmuniṃ ||
samyagjñānamayīṃ mudrāṃ dadhānam dakṣiṇe kare |
tejahprakāśitaṃ vāme tv abhayaṃ nijamūrdhani ||
jānakīvallabhaṃ devam indranīlasamaprabham |
vyākhyānanirataṃ saumyaṃ dvibhujam raghunandanam ||
vasiṣṭhavāmavedyair munibhiḥ samupāsitaṃ |
vāmabhāge samāsīnāṃ sītāṃ kāñcanaśamṇibhām ||
bhajatāṃ kāmadaṃ nīlaṃ nīlotpalakarāmbujam |
lakṣmaṇaṃ paścime bhāge dhṛtachatraṃ sacāmaram ||
pārśve bharataśatrughnaṃ tālavṛntakarāmbujam |
tadagre ca hanūmantaṃ vācakaṃ pustakānvitam ||
bibhīṣaṇādyai rakṣobhiḥ sugrīvādyaiś ca vānaraiḥ |
upāsitaṃ sumantrādīmantribhī rājabhis tathā |
indrādīlokapālaiś ca sevyaṃānapadāmbujam ||
evaṃ dhyātvā japeṃ mantraṃ jñānalakṣmīvivṛddhaye |
cāturvidhyaṃ kavīvaṃ ca kṣaṇād āśādayed dhruvam ||
japatāṃ mantriṇāṃ eva mantrayogena dhīmatā |
puraścaraṇayogena dadāti ca phalaṃ mune ||
evaṃ mantraṃ samārādhyā rāghavaṃ puruṣottamam |
tanrokṭe vaiṣṇave pīṭhe kuryād ārādhanam bahiḥ ||
atha vaksye mahāmantraṃ raghunandanavigraham |
ārogyadaṃ vaṃśakaraṃ rīpunāśakaraṃ param ||
āyurārogyadaṃ puṇyaṃ grahaḥjvaranivāraṇam |
sarvasaṃpatkaraṃ caiva sarvamokṣapradāyakaṃ ||*

(25) Hanumatkavaca, loc. cit., v. 30.

List Z: Nyāsa³⁶

MSS	bīja	karanyāsa	hṛdayādīnyāsa
AB	śrīrāmāya	aṅguṣṭhābhyāṃ namaḥ	hṛdayāya namaḥ
CDEFG	om rāṇ	"	"
H	hrām	"	"
I	śrīrāmāya	"	"
J	śrīṇ	"	"
K	rāṇ	"	"
L	om rāṇ	"	"
M	om rāmacandreti	"	"
N	om rāṇ rāmacandreti	"	"
O	om namo bhagavate raghunandanāya	"	"
AB	sītāpataye	tarjanībhyāṃ namaḥ	śīrase svāhā
CDEFG	om rīṇ	"	"
H	hrīṇ	"	"
I	jayarāmāya	"	"
J	rāṇ	"	"
K	rā	"	"
L	om rāṇ	"	"
M	om sītāpataye	"	"
N	om rāṇ rāmabhadreti	"	"
O	rakṣasaghnāya	"	"
AB	raghunāthāya	madhyamābhyāṃ namaḥ	śikhāyai vaṣaṭ
CDEFG	om rīṇ	"	"
H	hrīṇ	"	"
I	jayaḥjayarāmāya	"	"
J	māṇ	"	"
K	mā	"	"
L	rāṇ	"	"
M	om lakṣmaṇeti	"	"
N	om rāṇ raghuvarāya	"	"
O	gurave praṇītārthahitāya	"	"
AB	bharatāgrajāya	anāmikābhyāṃ namaḥ	kavacāya huṃ
CDEFG	om raiṇ	"	"
H	hraiṇ	"	"
I	śrīrāmāya	"	"
J	yaṇ	"	"
K	ya	"	"

³⁶ List of the manuscripts is given on p. 37.

L	<i>rām</i>	"	"
M	<i>om bharateti</i>	"	"
N	<i>om rām raghunāthāya</i>	"	"
O	<i>aparimitatejase</i>	"	"
AB	<i>daśarathātma-jāya</i>	<i>kauṣṭhikābhyaṅ namaḥ</i>	<i>netratrayāya vausaḥ</i>
CDEFG	<i>om rauṃ</i>	"	"
H	<i>hrauṃ</i>	"	"
I	<i>jayarāmāya</i>	"	"
J	<i>naṃ</i>	"	"
K	<i>na</i>	"	"
L	<i>om rām</i>	"	"
M	<i>om śatrughneti</i>	"	"
N	<i>om rām rāghavāya</i>	"	"
O	<i>mahābalāya</i>	"	"
AB	<i>hanumatprabhava</i>	<i>karatalakara-</i>	<i>astrāya phaḥ</i>
		<i>prṣṭhābhyaṅ namaḥ</i>	
CDEFG	<i>om raḥ</i>	"	"
H	<i>hraḥ</i>	"	"
I	<i>jayajayarāmāya</i>	"	"
J	<i>maṃ</i>	"	"
K	<i>naḥ</i>	"	"
L	<i>om rām</i>	"	"
M	<i>om hanumateti</i>	"	"
N	<i>om rām rāmāya</i>	"	"
O	<i>raghunandanāya</i>	"	"

3 VERSIONS FOUND IN THE PADMA-PURĀṆA

Introduction: A version of the RR is also found in the printed text of the Padma-Purāṇa (= PP). It is the subject of one complete Adhyāya: the 74th (according to the Ānandāśrama edition of the PP) or the 73rd (according to the Venkateśvar Press edition).

According to A. CHATTERJEE³⁷ there is an unpublished Bengali recension of the PP in five Khaṇḍas (Sṛṣṭi, Bhūmi, Svarga, Pātāla and Uttara) as opposed to the published south Indian or Devanāgarī recension in six Khaṇḍas, which are differently arranged (Sṛṣṭi, Bhūmi, Ādi, Brahma, Pātāla, Uttara). The Svarga-Khaṇḍa has been critically edited³⁸ but not the Uttara-

³⁷ Padma Purāṇa – A Study. Calcutta 1967, introduction.

³⁸ The Svargakhaṇḍa of the Padma Purāṇa by A. CHATTERJEE ŚĀSTRĪ. Vārāṇasī 1972.

Khaṇḍa³⁹, which contains a version of the stotra. We only have the edition of the Ānandāśrama⁴⁰ and that of the Venkateśvar Press⁴¹, which are not critical.

The text given in the Ānandāśrama Series, which is the basis for my Padma-Purāṇa version I (see p. 57) does not differ much from that of the Venkateśvar edition. The PP version of the RR following the edition of the Venkateśvar Press is also printed separately in Bṛhatstotraratnākara⁴². This version was also found in one of the manuscripts examined (BISM 55/106).

Two versions which differ considerably from this version could be identified from the manuscript material. These are: PP version II, which is edited on pp. 58–60 according to the following manuscripts:

A = SU 23757 (1819 A.D.)

B = BKB 1518

C = BISM 37/512 (1832 A.D.)

D = SU 19488 (1750 A.D.)

and PP version III, which is edited on pp. 61–62 according to the Nityācārapradīpa⁴³, pp. 505–508, which partly could be compared with the manuscript SU 20902 (in Bengali script).

Versions II and III may either have come from other recensions of the PP, which are so far unedited, or they might have been attributed to the PP by scribes who believed that their version of the RR came from the PP.

Contents of PP version I:

Mahādeva (= Śiva) teaches the stotra to his wife Pārvatī (to Nārada according to the Venkateśvar edition). Viśvāmītra is the seer (*ṛṣi*), Rāma is the deity, Anuṣṭubh is the only metre occurring. The application consists in reciting it to please Viṣṇu. The stotra consists of only ten verses:

1. Meditation (*dhyāna*) verse

It does not list special characteristics of Rāma but of Viṣṇu.

2. *Kavaca*-part (v. 1–5)

Only a few names belonging exclusively to Rāma are mentioned.

³⁹ According to R. C. HAZRA: Studies in the Purāṇic Records of Hindu Rites and Customs. Dacca 1940, p. 125 the "Uttarakhaṇḍa can scarcely be earlier than 900 A. D. This late date of the Khaṇḍa seems to be supported by the fact that none of the verses quoted in the earlier Nibandhas from the "Padmapurāṇa" or "Pādma" is traceable in it." P. 126: "Though the Uttarakhaṇḍa was open to additions and modifications down to a very recent date, it seems to have attained practically its present contents earlier than 1500 A. D."

⁴⁰ The Padmapurāṇa. Ed. from several MSS. by R. S. V. N. MAṆḌLIC. Vol. IV. Poona 1894.

⁴¹ Padmapurāṇa. Ed. GOVINDASHĀSTRĪ. Bombay 1895.

⁴² Bṛhatstotraratnākara. Sarvavidhadevānāṃ stotrasamgrahaḥ. Ed. ŚRĪŚIVA-DATTA MIŚRA ŚĀSTRĪ. Vārāṇasī 1978, p. 316.

⁴³ Nityācārapradīpa. By Narasimha Vājaḥyāyin. Ed. V. BHATTACHARYA. Calcutta 1905. This text was composed before 1565 A. D. (according to H. v. STIETENCROON: Die Stellvertreterrolle des Narasimha im Kult des Jagannātha. Studien zur Indologie und Iranistik 5/6. 1980, pp. 245–278; p. 258).

3. Statements of reward (*phalaśruti*) (v. 6–8ab)

4. Tradition

Vasiṣṭha taught the stotra to his Guru Viṣṇu, (Viṣṇu taught it to Brahman, the creator), Brahman taught it to Śiva, Śiva taught it to Nārada and Nārada spread it on earth.

This version does not have a single verse in common with the modern version, only v. 6 shows some similarity to verse 10 of the modern version. This version is also quite different from the PP versions II and III found in the manuscripts.

Contents of PP version II:

This version is very elaborate. In the beginning Śuka, Śaunaka and Vālmīki are mentioned as seers (this is supported by one manuscript). Apart from the power (*śakti*) and the “wedge” (*kīlaka*), the seed (*bīja*) syllable is mentioned. This version has verses 1–15 in common with the modern version. Many verses in praise of Rāma are then added, among which the groups 17–19, 20, 21, 22–23 of the modern version are also found.

Contents of PP version III:

The quotation in the Nityācārapradīpa contains neither the name of a seer etc. nor the colophon. The verses 2–15 are the same as found in the modern version (except some readings). The verses 2–3 might have represented the meditation (*dhyāna*) verse. After verse 15, verses which also belong to the modern version are found, but they are arranged in a different order: 19–21, 17–18, 22–24, 35, 31. One verse is added that is taken from another source.

Version I⁽¹⁾

mahādeva uvāca

om rāmarakṣāstotramantrasya¹ viśvāmitra² ṛṣiḥ |

śrīrāmo devatā |

anuṣṭup chandaḥ |

viṣṇuprītyarthe jape viniyogaḥ ||

atasīpuṣpasamkāśaṃ³ pītavāsasam acyutam³ |

dhyātvā vai puṇḍarīkākṣaṇi śrīrāmaṃ viṣṇum avyayam ||

<i>pātu vo hṛdayaṃ rāmaḥ śrīkaṇṭhaḥ kaṇṭham eva ca </i>	
<i>nābhīṃ pātu makhatrātā kaṭiṃ me viśvarakṣakaḥ </i>	1
<i>karau pātu dāśarathīḥ pādau me viśvasūtradhṛk⁴ </i>	
<i>caḥṣuṣī pātu vai devaḥ sītāpatir anuttamaḥ </i>	2
<i>śikhāṃ me pātu viśvātmā karṇau me pātu kāmadaḥ </i>	
<i>pārśvayos tu suratrātā kālakoṭidurāsadaḥ </i>	3
<i>anantaḥ sarvadā pātu śarīraṃ viśvanāyakaḥ </i>	
<i>jihvāṃ me pātu pāpaghno lokaśikṣāpravartakaḥ </i>	4
<i>rāghavaḥ pātu me dantān keśān rakṣatu keśavaḥ </i>	
<i>sakthīnī pātu me dattavijayo nāma viśvasṛk </i>	5
<i>etāṃ rāmabalopetāṃ rakṣāṃ yo vai pumān paṭhet </i>	
<i>sa cirāyujh sukhi vidvāṇi labhate divyasaṃpadam </i>	6
<i>rakṣāṃ karoti bhūtebhyaḥ sadā rakṣatu⁵ vaiṣṇavi </i>	
<i>rāmeti rāmabhadreti rāmacandreti⁶ yaḥ paṭhet⁶ </i>	7
<i>⁷vimukto hi⁷ naraḥ pāpān muktiṃ prāpnoti śāśvatīm </i>	
<i>vasiṣṭhena idaṃ proktaṃ gurave viṣṇurūpīne </i>	8
<i>tato me brahmaṇā⁸ proktaṃ mayoktaṃ nāradaṃ prati </i>	
<i>nāradena tu bhūrloke prāpitaṃ⁹ svaajanaiḥ saha⁹ </i>	9
<i>suptā¹⁰ vātha grhe vāpi mārga gacchanta eva vā </i>	
<i>ye paṭhanti naraśreṣṭhās te narāḥ puṇyabhāgināḥ </i>	10

iti¹¹ śrīmahāpurāṇe pādme uttarakhaṇḍe pārvatīmahādevasaṃvāde
rāmarakṣāstotraṃ nāma catuḥsaptatitamo 'dhyāyaḥ¹¹ || 74 ||

I ña: stotrasya; V. 2 ña: maharṣivi^o; śrīmaharṣivi^o V. 3 ña: vāsamunipriyam. 4 ka, kha, ca, ja, jha, ña: rūpadhṛk; V. 5 rakṣā tu V. 6 ña: vā suaret; yaḥ smaret V. 7 ktaḥ sa V. 8 ṇaḥ V. 9 sujaneṣv iha V. 10 suptā V. 11 śrīpādme mahāpurāṇe pañcapañcāśatsāhasryāṃ saṃhitāyāṃ ṣaṣṭhe uttarakhaṇḍe unāpatināradasaṃvāde rāmarakṣāstotraṃ nāma trisaptatitamo 'dhyāyaḥ || 73 V.

(1) The letters *ka, kha, ña, ca, ja, jha, ña* in the critical apparatus refer to readings of manuscripts used by the editors of the Ānandāśrama edition of the Padma-Purāṇa. “V” refers to the edition of the Venkatesvar Press.

Version II

Manuscripts used: A = SU 23757 (1819 A.D.); B = BKB 1518; C = BISM 37512 (1832 A.D.); D = SU 19488 (1750 A.D.)

¹ <i>śrīganeśāya namaḥ</i>	
<i>om asya śrīrāmarakṣāstotramantrasya śukaśaunakavālmika(ya)² ṛṣayaḥ³</i>	
⁴ <i>śrīrāmacandro devatā</i>	
<i>anuṣṭup chandaḥ</i>	
<i>sarvānuṣṭanāśanārthe mano 'bhīṣṭaphalasiddhyarthe jape viniyogaḥ</i>	
<i>śrīṇ bījam</i>	
<i>sītā śaktiḥ</i>	
<i>maṇi kīlakam</i>	
<i>mama śrīrāmacandraprītyarthe jape viniyogaḥ</i> ^{-1; -4; 5}	
<i>caritaṃ raghunāthasya śatakoṭīpravistaram</i>	
<i>ekaikam akṣaram puṃsāṇi mahāpātakanāśanam</i>	1 (1)
<i>dhyātvā nīlotpalasyāmaṇi rāmaṇi rājīvalocanam</i>	
<i>jānakīlakṣmaṇopetaṃ jaṭāmukutaṃaṇḍitam</i>	2 (2)
<i>sāsitūṇadhanurbāṇapāṇiṇi naktamcarāntakam</i>	
<i>svaṭīlayā jagat trātum āvirbhūtam ajaṇi vibhum</i>	3 (3)
<i>rāmarakṣāṇi paṭhet prājñāḥ pāpaghñiṇi sarvakāmadām</i>	
<i>śīro me rāghavaḥ pātu bhāṭaṇi daśarathātmaḥ</i>	4 (4)
<i>kausalyeyo dṛṣau pātu viśvāmītrapriyaḥ śrutī</i>	
<i>ghrāṇaṇi pātu makhatrātā mukhaṇi saumitrivatsalaḥ</i>	5 (5)
<i>jihvāṇi vidyānidhiḥ pātu kaṇṭhaṇi bhāratavanditaḥ</i>	
<i>skandhau divyāyudhaḥ pātu bhujau bhagneśakārmukaḥ</i>	6 (6)
<i>karau sītāpatīḥ pātu hṛdayaṇi jāmādagnyajit</i>	
<i>madhyaṇi pātu kharadhraṇisī nābhīṇi jāmbaradāśrayaḥ</i>	7 (7)
<i>sugrīveśaḥ kaṭiṇi pātu saktiṇi hanumatprabhūḥ</i>	
<i>ūrā raghūttamaḥ pātu rakṣāḥkulavināśakṛt</i>	8 (8)
<i>jānuṇi setukṛt pātu janighe daśamukhāntakaḥ</i>	
<i>pādaṇi bibhīṣaṇāśrīdaḥ pātu rāmo 'khilaṇi vapuḥ</i> ⁶	9 (9)
<i>etāṇi rāmabaloṇetāṇi rakṣāṇi yaḥ sukṛtī paṭhet</i>	
<i>sa cirāyuh sukṛtī putrī vijayī vinayī bhavet</i>	10 (10)
<i>pātālabhūtalavyomacāriṇāś chadmacāriṇaḥ</i>	
<i>na draṣṭum api śaktās te rakṣitaṇi rāmanāmabhiḥ</i>	11 (11)
<i>rāmeti rāmabhadreti rāmacandreti vā smaran</i>	
<i>naro na hīpyate pāpāir bhuktiṇi muktiṇi ca vindati</i>	12 (12)
<i>jagaj jetaikamantreṇa rāmanāmnābhīrakṣitam</i>	
<i>yaḥ kaṇṭhe dhārayet tasya karasthāḥ sarvasiddhayaḥ</i>	13 (13)

I D varies in the beginning: *om asya śrīrāmakavacamantrasya budhakaṣika ṛṣiḥ* | *rāmacandro devatā* | *anuṣṭup chandaḥ* | *hanumān kīlakam* | *sītā śaktiḥ* | *takṣmaṇādhi-
ṣṭātā* | *śrīrāmacandraprītyarthe jape viniyogaḥ* | *atha dhyānam* | [62b]. 2 *viśvāmītra* B. 3 *ṛṣiḥ* B. 4 *anuṣṭup chandaḥ* | *rāmacandro devatā* | *sītā śaktiḥ* | *takṣmaṇo bījam* | *hanumān iti kīlakam* | *mama sakalamānorathaprāptaye jape viniyogaḥ* | B. 5 A adds Nyāsas (vide list Z) and v. [74]. 6 C starts with v. 9 only (lacuna in the beginning); D: 2-9ab, [60], 9cd-21.

<i>vajrapañjaranāmedaṇi yo rāmakavacaṇi smaret</i>	
<i>avyāhatājñāḥ sarvatra labhate jayamaṅgalam</i>	14 (14)
<i>ādīṣṭavān yathā svapne rāmarakṣāṇi imāṇi haraḥ</i>	
<i>tathā likhītavān prātaḥ prabuddho budhakaṣikaḥ</i>	15 (15)
⁷ <i>rāmaṇi dūrvādalaśyāmaṇi padmākṣaṇi pītavāsasam</i>	
<i>stuvanti nāmabhir divyair na te saṃsāriṇo naraḥ</i> ⁷	16 (25)
<i>ārāmaḥ kalpavṛkṣāṇiṇi virāmaḥ sakalāpadām</i>	
<i>abhirāmas trilokānāṇi rāmaḥ śrīmān sa naḥ prabhūḥ</i>	17 (16)
<i>taruṇau rūpasampannau sukumārau mahābalau</i>	
<i>puṇḍarikaviśālākṣau cīrakṣṇāḥjīnāmbarau</i>	18 (17)
<i>phalamūlāśanau dāntau tāpasau brahmacāriṇau</i>	
⁸ <i>putrau daśarathasyaitau bhrātārau rāmalakṣmaṇau</i>	19 (18)
<i>śaraṇyau sarvasattvānāṇi śreṣṭhau sarvadhanuṣmatām</i>	
<i>rakṣāḥkulānihantārau trāyetaṇi no raghūttamau</i>	20 (19)
<i>āttasajjadhanuṣāv iṣusprṣāv</i>	
<i>akṣayāśuganīśaṅgasaṅginau</i>	
<i>rakṣaṇāya mama rāmalakṣmaṇāv</i>	
<i>agrataḥ pathi sadaiva gacchatām</i>	21 (20)
<i>saṇnadhaḥ kavacī khadgī cāpabāṇadhāro yuvā</i>	
<i>gacchan mano 'ratho 'smākaṇi rāmaḥ pātu salakṣmaṇaḥ</i>	22 (21)
<i>dakṣiṇe lakṣmaṇo yasya vāme ca janakātmaḥ</i>	
<i>purato mārutir yasya taṇi vande raghunandanam</i>	23 (31)
<i>rāmo dāśarathīḥ śūro lakṣmaṇānucaro balī</i>	
<i>kākutṣthaḥ puruṣaḥ pūrṇaḥ kausalyeyo raghūttamaḥ</i>	24 (22)
<i>vedāntavedyo yajñeśaḥ purāṇapurusoṭtamaḥ</i>	
<i>jānakīvalabhaḥ śrīmān aprameyaparākramaḥ</i>	25 (23)
<i>lokābhīrāmaṇi raṇaravagadhīraṇi</i>	
<i>rājīvanetraṇi raghuvāṇśanātham</i>	
<i>kāruṇyārūpaṇi karuṇākaraṇi taṇi</i>	
<i>śrīrāmacandraṇi śaraṇaṇi prapadye</i>	26 (32)
<i>viśālanetraṇi paripūrṇavakraṇi</i>	
<i>sugrīvamītraṇi jagataḥ pavītram</i>	
<i>sītākalatraṇi navameghagātraṇi</i>	
<i>śrīrāmacandraṇi śaraṇaṇi prapadye</i>	27 [58b]
<i>śyāmāvādātā aravīndaviśālanetraṇi</i>	
<i>bandhūkapuṣpasadṛśādharapāṇipādām</i>	
<i>sītāsahāyam ajītaṇi dhṛtacāpabāṇaṇi</i>	
<i>rāmaṇi namāmi śīrasā ramaṇīyaveṣam</i> ⁸	28 [61]
<i>śrīrāma rāma raghunandana rāma rāma</i>	
<i>śrīrāma rāma bhāratāgraja rāma rāma</i>	
<i>śrīrāma rāma raṇakarkaśa rāma rāma</i>	
<i>śrīrāma rāma śaraṇaṇi bhava rāma rāma</i>	29 (28)
<i>dhanyo 'yodhyādāśarathanyapaḥ sā ca mātā ca dhanyā</i>	
<i>dhanyo vaṇśo raghupatibhavo yatra rāmāvatāraḥ</i>	

7 om. D. 8 Lacuna in C.

<i>dhanyā vāṇī kavivaramukhe rāvanāmaprapannā</i> <i>dhanyo lakṣṇaḥ pratidinam asau rāmaṁvṛttam śṛṇoti </i>	30	[29]
<i>sītāsamete saha lakṣṇaṇena</i> <i>sugrīvamitreṇa bibhīṣaṇena </i> <i>rāmābhirāme ramaṇīyagātre</i> <i>rājīvanetre ramatāṃ mana me </i>	31	[69]
⁹ <i>śrīrāmanāmānṛtamantṛabīja-</i> <i>saṃjīvanī cen manasi pravīṣṭā </i> <i>hālāhalaṃ vā pralayānalaṃ vā</i> <i>mṛtyar mukhaṃ vā viśatāṃ kuta bhīḥ ⁹</i>	32	[63]
¹⁰ <i>rāma rāma tava nāma nirmalaṃ</i> <i>cintayāmi bhavabandhamuktaye </i> <i>vanditam suranarendramaulibhir</i> <i>dhyāyitam manasi yagibhīḥ sadā ¹⁰</i>	33	[48a]
¹¹ <i>rāmaṃ lakṣmaṇapūrvajāṃ raghuvaraṃ sītāpatīṃ</i> <i>sundaraṃ</i> <i>kākutsthaṃ karuṇārṇavaṃ guṇanidhiṃ viprapriyaṃ</i> <i>dhārmikaṃ </i> <i>rājendraṃ satyasaṃdhaṃ daśarathānayaṃ śyāmalaṃ</i> <i>śāntamūrṭiṃ</i> <i>vande lokābhirāmaṃ raghukulatilakaṃ rāghavaṃ</i> <i>rāvaṇārim ¹¹</i>	34	(26)
<i>āpadām apahartāraṃ dātāraṃ sarvasaṃpadām </i> <i>lokābhirāmaṃ śrīrāmaṃ bhūya bhūyo namāmy aham ¹²</i>	35	(35)
<i>rāmāya rānabhadrāya rāmacandrāya vedhase </i> <i>raghunāthāya nāthāya sītāyāḥ pataye namaḥ ¹³</i>	36	(27)
<i>gaṣṭhāpīkṛtavārīsaṃ naśakīkṛtarākṣasam </i> <i>rāmāyaṇamahāmālāratnaṃ vande 'nilātmajam </i>	37	[24]
¹⁴ <i>aghaugha tiṣṭha dūre tvaṃ rogās tiṣṭhanu dūrataḥ </i> <i>varīvartī sadāsmākaṃ hṛdī rāma dhanurdharaḥ </i>	38	[3]
<i>manābhirāmaṃ nayanābhirāmaṃ</i> <i>śrotābhirāmaṃ vadanābhirāmaṃ </i> <i>sarvābhirāmaṃ ca sadābhirāmaṃ</i> <i>vande sadā dāśarathīṃ ca rāmam </i>	39	[43]
<i>ity etāni japaṇ nityaṃ madbhaktaḥ śraddhayānvitaḥ </i> <i>aśvamedhādḥhikaṃ puṇyaṃ saṃprāpnati na saṃśayaḥ </i>	40	(24)
<i>sarvakāle prabodhe ca yātrākāle viśeṣataḥ </i> <i>na bhayaṃ vidyate tasya sarvatra vijayī bhavet </i>	41	[67]
<i>manajavaṃ nārutatulyavegaṃ</i> <i>jīendriyaṃ buddhīmatāṃ varīṣṭham </i> <i>vātātīnajaṃ vānarayūthamukhyaṃ</i> <i>śrīrāmadūtaṃ śaraṇaṃ prapadye ^{14; 15}</i>	42	(33)
<i>iti śrīpadmapurāṇe rāmarakṣāstotraṃ saṃpūrṇam </i>		

9 only AD. 10 D has v. [51] instead. 11 om. D. 12 D adds v. [20]. 13 D ends here. 14 Lacuna in C. 15 A adds v. [71], [13] and [15].

Version III

Nityācārapradīpa 505.9–508.6 (the same version also in SU 20902, Bengali, incomplete [up to 15])

pādme

<i>dhyātvā nilatpalaśyāmaṇi rāmaṃ rājīvalocanam </i> <i>jānakīlakṣmaṇapetaṇi jaṭāmukutamaṇḍitam </i>	1	(2)
<i>sāsītūṇadhanurbāṇapāviṇi naktāṇcarāntakam </i> <i>svaḥlayā jagat trātum āvirbhūtam ajaṇ vibhum </i>	2	(3)
<i>rāmarakṣāṃ paṭhet prājñāḥ pāpaghnīṃ sarvakāmadām </i> <i>śiro me rāghavaḥ pātu bhātaṃ daśarathātmajaḥ </i>	3	(4)
<i>kauśaleyo dṛṣau pātu viśvāmitrapriyaḥ śrutī </i> <i>ghrāṇaṃ pātu nakhatrātā mukhaṃ sarumitṛivatsalaḥ </i>	4	(5)
<i>jīhvāṃ vidyānidhiḥ pātu kaṇṭhaṃ bhāratavanditaḥ </i> <i>skandhaṃ divyāyudhaḥ pātu bhujau bhagneśakārmukaḥ </i>	5	(6)
<i>karau sītāpatīḥ pātu hṛdayaṃ jāmādagnyajit </i> <i>madhyaṃ pātu kharadhvaṃśī nābhīṃ jāmāvadāśrayaḥ </i>	6	(7)
<i>sugrīveśaḥ kaṭī pātu saktīnī hanumatprabhūḥ </i> <i>ūrū raghūttamaḥ pātu guhyaṃ pātu guhāśrayaḥ </i>	7	(8)
<i>jānunī setukṛt pātu jaṅghe daśamukhāntakaḥ </i> <i>pādau vibhīṣaṇāśrīdaḥ pātu rāmo 'khilaṃ vapuḥ </i>	8	(9)
<i>etāṃ rāmabalopetāṃ rakṣāṃ yas tu kṛtī paṭhet </i> <i>sa cīrāyuh sukḥī putrī vijayī vinayī bhavet </i>	9	(10)
<i>pātālabhūtalavyamacāriṇaś chadmacāriṇaḥ </i> <i>na draṣṭum apī śaktās te rakṣitaṃ rāmanāmabhiḥ </i>	10	(11)
<i>rāmeti rāmabhadreti rāmacandreti vā smaran </i> <i>nara na līpyate pāpāir bhuktiṃ muktiṃ ca vindati </i>	11	(12)
<i>jagaḥ jītaikamantṛeṇa rāvanāmnābhirakṣitam </i> <i>yaḥ kare dhārayet tasya karasthāḥ sarvasiddhayaḥ </i>	12	(13)
<i>bhūrjapatre likhītvemāṃ gandhacandanacarcītām </i> <i>kṛtvā vai dhārayed yas tu sa 'bhīṣṭaphalam āpnuyāt </i>	13	[41a]
<i>kākabandhyā ca yā nārī mṛtavatsā ca yā bhavet </i> <i>bahvapatyā jīvavatsā sā ca syān nātra saṃśayaḥ </i>	14	[17]
<i>vajrapaṇījanāmedaṃ yo rāmakaṇḍakam paṭhet </i> <i>avyāhatājñāḥ sarvatra labhate jayamaṅgalam </i>	15	(14)
<i>ādiṣṭavān yathā svapne rāmarakṣām imāṃ vibhūḥ </i> <i>tathā likhītavān prātar vibuddho budhakaṇḍikaḥ </i>	16	(15)
<i>iti rāmakaṇḍakaphalam </i> <i>dhanvinau baddhanistṛiṇīṣau jaṭāmukutamaṇḍitau </i> <i>vīrau nānu adhirakṣetāṃ tāv ubhau rāmalaṣṇmaṇau </i>	17	[30]
<i>śaraṇyau sarvasattvānāṃ śreṣṭhau sarvadhanuṣmatām </i> <i>rakṣāhkulānīhantārau trāyetaṃ na raghūttamau </i>	18	(19)
<i>ātṭasajyadhānuṣāv iṣusprśāv</i> <i>akṣayāśuṇaṇīṣaṅgasaṅginau </i> <i>rakṣaṇāya mama rāmalaṣṇmaṇāv</i>		

<i>agrataḥ pathi sadaiva gacchatām </i>	19 (20)
<i>saṃnaddhaḥ kavacī khadgī cāpabāṇadharo yuvā </i>	
<i>gacchan manorathān cāsmāṃs¹ rāmaḥ pātu salakṣmaṇaḥ </i>	20 (21)
<i>taruṇau rūpasampannau sukumārau mahābalau </i>	
<i>puṇḍarikaviśālākṣau cīrakṣṇājīnāmbarau </i>	21 (17)
<i>phalamūlāsanaū dāntau tīpasau brahmacāriṇau </i>	
<i>putrau daśarathasyaitau bhrātaraū rāmalakṣmaṇau </i>	22 (18)
<i>rāmo dāśarathīḥ śūro lakṣmaṇānucaro balī </i>	
<i>kākutsthaḥ puruṣaḥ pūrṇaḥ kauśaleyo raghūttamaḥ </i>	23 (22)
<i>vedāntavedyo yajñeśaḥ purāṇapuruṣottamaḥ </i>	
<i>jānakīvallabhaḥ śrīmān aprameyaparākramaḥ </i>	24 (23)
<i>ity etāni jape nityaṃ sabhaktiḥ saṃyatendriyaḥ </i>	
<i>aśvamedhāyutaṃ puṇyaṃ prāpnoti sa na saṃśayaḥ </i>	25 (24)
<i>āpadām apahartāraṃ dātāraṃ sarvasampadām </i>	
<i>guṇābhirāmaṃ śrīrāmaṃ bhūyo bhūyo namāmy aham </i>	26 (35)
<i>dakṣiṇe lakṣmaṇo dhanvī vāme ca jānakī śubhā </i>	
<i>purato mārutir yasya taṃ smarāmi raghūttamam </i>	27 (31)

1 °mān Nityācārapradīpa.

4 THE VERSION FOUND IN THE ĀNANDA-RĀMĀYAṆA

Introduction: A version of the RR occurs in the Janmakāṇḍa, 5th Sarga of the Ānanda-Rāmāyaṇa (= ĀR), a text traditionally attributed to Vālmīki, which is quite popular in Mahārāṣṭra among the followers of the Mādhava tradition which does not accept the Adhyātma-Rāmāyaṇa. According to BULCKE⁴⁴ the ĀR is later than the Adhyātma-Rāmāyaṇa, from which it quotes passages, and before Eknāth (1600 A.D.), thus probably 1500 A.D.

Contents of the ĀR version of the RR:

Śiva reports the contents of a conversation between Rāmadāsa and his student Viṣṇudāsa to his wife Pārvatī. In the conversation Rāmadāsa quotes Śiva who teaches Pārvatī the stotra: (Śiva [Rāmadāsa (Śiva to Pārvatī) to Viṣṇudāsa] to Pārvatī)

O. Introduction (verses 1-6)

1. Frame story (v. 1-5)

Viṣṇudāsa requests Rāmadāsa to teach the RR, which previously Vālmīki used in a ritual on Rāma's son Kuśa, and which Śiva taught Pārvatī for their son Skanda to enable him to kill the demon Tāraka.

⁴⁴ Rām-Kathā (utpatti aur vikās), p. 173. For the ĀR see also: "MAHĀRĀ-ṢṬRĪYA": Śrīrāmāyaṇa-samālocanā ... II, pp. 409-436.

2. Meditation (*dhyāna*) verse (v. 6)

I. Rāmarakṣāstotra (v. 7-44)

1. Technical (v. 6+)

As in the modern version, Budha-Kauśika is the seer. Rāmacandra is the deity; the power (*śakti*) and the "wedge" (*kīlaka*) are not mentioned but the seed (*bīja*) syllable is.

2. Introduction (v. 7-10); *rāmarakṣā* (v. 11-16ab); statements of reward (16cd-20); tradition (v. 21)

Except for one addition (in verse 13cd) and the omission of verse 9cd, which is found in the modern version both versions are identical up to verse 15.

3. Hymn in praise of Rāma (v. 22-44)

Some of these verses also occur in the modern version of the stotra, but the order is different here: 22-24; 21; 17-18; 19-20; 16; 27; 28; 32; 31; 33; 26; 30, interrupted by verses taken from other sources.

II. End of the frame story (v. 45-51)

Śiva says that he taught the RR to Viśvāmitra (= Budha-Kauśika), the seer of the stotra. Pārvatī teaches Skanda the stotra, who then kills the demon Tāraka.

Effects of the RR: The mere hearing of it removes fear; the stotra removes masses of sins and evil spirits which take possession of small children.

The general belief is that the modern version of the RR has come from the ĀR. But already GORE⁴⁵ expressed his doubts whether the stotra may not have come into the ĀR from another source. Taking into account the difference between the two versions (which shows that the ĀR gives only one version similar to many others found in the manuscripts and does not come closer to the modern version than they do), and the fact that in the text of the ĀR many Kavacas and stotras are found⁴⁶, which may very well have come from other sources, there is no reason to assume that the modern version is based on the ĀR. Moreover, there has been no single manuscript among the ones examined mentioning the ĀR as its source.

The text of the ĀR version is printed on pp. 64-67 according to the edition by GOPĀL NĀRĀYAṆ, Bombay ²1926 which has been compared with the edition by YUGAL KĪŚOR DVIVEDIN, Vārāṇasī, 1977 (= B).

⁴⁵ Sārtha-śrīrāmarakṣā-stotra, introduction, pp. 5-6.

⁴⁶ See Hanumat-Kavaca and Rāma-Kavaca (Manoharakāṇḍa, 13th Sarga), Sītā-Kavaca (Manoharak., 14th Sarga), Lakṣmaṇa-Kavaca (Manoharak., 15th Sarga), Rāmastavarāja (Vilāsak., 1st Sarga), Rāmasahasranāma (Rājyak., 1st Sarga).

Sanskrit text of the RR in the Ānanda-Rāmāyaṇa

viṣṇudāsa uvāca śrīrāmarakṣayā proktaṃ kuśāya ¹ hy abhimantraṇam kṛtaṃ tenaiva muninā guro tāṃ me prakāśaya ⁽¹⁾ rāmarakṣāṃ varāṃ puṣyāṃ bālānāṃ śāntikāriṇīm	1
śrīśiva uvāca iti śiṣyavacaḥ śrutvā rāmadāso 'bravīd vacaḥ	2
śrīrāmadāsa uvāca samyak pṛṣṭaṃ tvayā śiṣya rāmarakṣādhunocyate yā proktā sambhunā pūrvaṃ skandārthaṃ ² girijāṃ prati	3
śrīśiva uvāca devy adya skandoputrāya rāmarakṣābhimantraṇam kuru tārakaghātāya samartho 'yaṃ bhaviṣyati ity uktvā kathayāmāsa rāmarakṣāṃ śivaḥ striyai namaskṛtya rāmacandraṃ śucir bhūtvā jīvendriyaḥ	4
atha dhyānam vāme kodaṇḍadaṇḍaṃ nijakarakamale dakṣiṇe bāṇam ekaṃ paścādbhāge ca nityaṃ dadhatam abhīmatam sāsitū- ñrābhāram vāme 'vāme vasadbhyaṃ saha militatanuṃ jānakīlakṣma- nābhyaṃ śyāmaṃ rāmaṃ bhaje 'haṃ praṇatajanamanaḥkheada- vicchedadakṣam 6	5
asya śrīrāmarakṣāstotramantrasya budhakaśika ṛṣiḥ śrīrāmacandro devatā rāma iti bījam anuṣṭup chandaḥ śrīrānuaprītyarthe jape viniyogaḥ caritaṃ raghunāthasya śatakoṭi pravistaram ekaikam akṣaraṃ puṃsāṃ mahāpātakanāśanam ⁽²⁾ dhyātva nīlotpalaśyāmaṃ rāmaṃ rājīvalocanam jānakīlakṣmanopetaṃ jaṭāmukutaṃaṇḍitam sāsitūṇadhamurbānapānīm naktamcarāntakam svaśilayā jagat trātum āvirbhūtam ajaṃ vibhum rāmarakṣāṃ paṭhet prājñāḥ pāpagnīm sarvakāmadām śiro me rāghavaḥ pātu bhālaṃ daśarathātmajaḥ	7 [1] ⁽³⁾ 8 [2] 9 [3] 10 [4]

1 kuśāya B. 2 °dārthe B.

(1) Cf. Janmakāṇḍa, 4th Sarga, v. 57-58a:
dināni daśa vālmīkir nīśāyāṃ sandhyayor api |
śrīrāmarakṣayā cakre bālākāyābhimantraṇam ||
kuśāṃ nāma tadā cakre munir ekādaśe dine |

(2) Also found in the Yātrākāṇḍa, 1st Sarga, 7cd, 8ab. (3) The numbers in square brackets refer to the modern version.

kausalyeyo dṛṣau pātu viśvāmitrapriyaḥ śrutī ghrāṇaṃ pātu makhatrātā mukhaṃ saumitrivatsalaḥ	11 [5]
jihvāṃ vidyānidhiḥ pātu kaṇṭhaṃ bhāratavanditaḥ skandhau divyāyudhaḥ pātu bhujau bhāgnesakārmukaḥ	12 [6] [7ab]
karau sītāpatih pātu hṛdayaṃ jāmādagnyajit pārśve raghuvaraḥ pātu kukṣiḥ ikṣvākunandanah	13
madhyaṃ pātu kharadhvaṃsī nābhīṃ jā(ṇ)avadāśrayaḥ sugrīveśaḥ kaṇṭhaṃ pātu saktiṃ hanumatprabhuḥ	14 [7cd] [8ab]
ūrū raghūttamaḥ pātu guhyaṃ rakṣāḥkulāntakṛt jānunī setukṛt pātu jaṅghe daśamukhāntakaḥ	15 [8cd] [9ab]
pādau vibhīṣaṇaśrīdaḥ pātu rāmo 'khilaṃ vapuḥ etāṃ rāmabalopetāṃ rakṣāṃ yaḥ sukṛtī paṭhet	16 [10]
sa cīrāyuh sukṛtī putrī vijayī vinayī bhavet pātālabhūtalavyomacāriṇaś chadmacāriṇaḥ	17 [11]
na draṣṭum api śaktāś te rakṣitāṃ rāmanāmabhīḥ rāmeti rāmabhadreti rāmacandreti vā smaran	18 [12]
na ro na lipyate pāpāir bhuktiṃ muktiṃ ca vindati jagaj jaitraikamantreṇa rāmanāmnābhīrakṣitam	19 [13]
yaḥ kaṇṭhe dhārayet tasya karasthāḥ sarvasiddhayaḥ vajrapañjaranāmedaṃ yo rāmakavacaṃ paṭhet	20 [14]
avyāhatājñāḥ sarvatra labhate jayamaṅgalam ādīṣṭavān yathā svapne rāmarakṣāṃ imāṃ haraḥ	21 [15]
tathā likhitaṃ prātaḥ prabuddho budhakaśikaḥ rāmo daśarathiḥ śūro lakṣmaṇānucaro bal	22 [22]
kākutsthāḥ puruṣaḥ pūrṇaḥ kausalyānandavardhanaḥ vedāntavedyo yajñeśaḥ purāṇapurūṣottamaḥ	23 [23]
jānakīvallabhaḥ śrīmān aprameyaparākramaḥ ity etāni jape nityaṃ madbhaktaḥ śraddhayānvitaḥ	24 [24]
āśvamedhāyutaṃ puṣyaṃ saṃprāpnoti na saṃśayaḥ sannaddhaḥ kavacī khaḍgī cāpabāṇadhāro yuvā	25 [21]
gacchan mano 'ratho 'smākaṃ rāmaḥ pātu salakṣmaṇaḥ taruṇau rūpasāṃpannau sukumārāu mahābalau	26 [17]
puṇḍarikaviśālākṣau cīrakṣṇājīnāmbārau ⁽⁴⁾ phalamūlāśanau dāntau tāpasau brahmacāriṇau	27 [18]
putrau daśarathasyaitau bhrātarau rāmalakṣmaṇau ⁽⁵⁾ dhanvīnau baddhanīstriṃśau kākapakṣadhārau śrutau	28
vīrau māṃ pathi rakṣetāṃ tāv ubhau rāmalakṣmaṇau śaraṇyau sarvasattvānāṃ śreṣṭhau sarvadhānuṣmatām	29 [19]
rakṣāḥkulānīhantārau trāyetaṃ no raghūttamau ⁽⁶⁾ āttasajjadhanuṣāv iṣusprśāv akṣayāśuganīśaṅgasaṅginau	

(4) = Vālmīki-Rāmāyaṇa 3.18.11. (5) = Vālmīki-Rāmāyaṇa (critical apparatus *330; brahmacāriṇau ĀR: dharmacāriṇau; daśarathasyaitau: daśarathasyāstām). (6) ab = Vālmīki-Rāmāyaṇa (critical apparatus *331).

<i>rakṣaṇāya mama rāmalakṣmaṇāv</i> <i>agrataḥ pathi sadaiva gacchatām </i>	30 [20]
<i>ārāmaḥ kalpavṛkṣāṇāṃ virāmaḥ sakalāpadām </i> <i>abhīrāmas trilokānāṃ rāmaḥ śrīmān sa naḥ prabhuḥ </i>	31 [16]
<i>rāmāya rāmabhadrāya rāmacandrāya vedhase </i> <i>raghunāthāya nāthāya sītāyāḥ pataye namaḥ ⁽⁷⁾</i>	32 [27]
<i>śrīrāma rāma raghunaṇḍana rāma rāma</i> <i>śrīrāma rāma bharaṭāgraja rāma rāma </i> <i>śrīrāma rāma raṇakarkaśa rāma rāma</i> <i>śrīrāma rāma śaraṇaṃ bhava rāma rāma </i>	33 [28]
<i>lokābhīrāmaṃ raṇaraṅgadhrāṃ</i> <i>rājīvanetraṃ raghuvaṃśanātham </i> <i>kāruṇyārūpaṃ karuṇākaraṃ taṃ</i> <i>śrīrāmacandraṃ śaraṇaṃ prapadye </i>	34 [32]
<i>dakṣiṇe lakṣmaṇo yasya vāme ca janakātmajā </i> <i>purato mārutir yasya taṃ vande raghunandanam </i> <i>gospadīkṛtavārīśaṃ maśakīkṛtarākṣasum </i> <i>rāmāyaṇamahāmālārātmaṃ vande 'nilātmajam ⁽⁸⁾</i>	35 [31]
<i>aghaugha tiṣṭha dūre tvaṃ rogās tiṣṭhantu dūrataḥ </i> <i>varīvartī sadāsmākaṃ hṛdī rāmo dhanurdharaḥ </i> <i>manojavaṃ mārutatulyavegaṃ</i> <i>jīteṇdriyaṃ buddhimatāṃ varīṣṭham </i> <i>vātātmajaṃ vānarayūthamukhyaṃ</i> <i>śrīrāmadūtāṃ śaraṇaṃ prapadye ⁽⁹⁾</i>	36
<i>rāma rāma tava pādapaṅkajaṃ</i> <i>cintayāmi bhavabandhamuktaye </i> <i>vanditāṃ suranarendramaulibhir</i> <i>dhyāyitāṃ manasi yogibhir sadā </i>	37
<i>rāmaṃ lakṣmaṇapūrvajaṃ raghuvaraṃ sītāpatīṃ sundaraṃ</i> <i>kākuṭsthaṃ karuṇārṇavaṃ guṇanidhiṃ viprapriyaṃ</i> <i>dhārmikam </i> <i>rājendraṃ satyasaṅdhaṃ daśarathatanayaṃ ś(y)āmalaṃ</i> <i>śāntamūrtiṃ</i> <i>vande lokābhīrāmaṃ raghukulatilakaṃ rāghavaṃ rāva-</i> <i>uārim ⁽¹⁰⁾</i>	38 [33]
<i>etāni rāmanāmāni prātar utthāya yaḥ paṭhet </i> <i>aputro labhate putraṃ dhanārthī labhate dhanam </i>	39
<i>mātā rāmo matpītā rāmacandraḥ </i> <i>svāmī rāmo matsakhā rāmacandraḥ </i> <i>sarvasvaṃ me rāmacandro dayātur</i> <i>nānyaṃ jāne naiva jāne na jāne </i>	40 [26]
	41
	42 [30]

(7) Also found in the Manoharakāṇḍa of the ĀR. 1st Sarga, v. 14. (8) Cf. Manoharakāṇḍa, 1st Sarga, v. 10. (9) Cf. Manoharakāṇḍa, 1st Sarga, v. 13 (d: *dūtāṃ manasā smarāmi*).

<i>śrīrāmanāmāmytamantrabīja-</i> <i>saṃjīvanī cen manasi praviṣṭā </i> <i>hālāhalaṃ vā pralayānalaṃ³ vā</i> <i>mṛtyor mukhaṃ vā viśatāṃ⁴ kuto bhīḥ⁴ </i>	43
<i>śrīśabdapūrvam jayaśabdamadhyam</i> <i>jayadvayenāpi punaḥ prayuktam </i> <i>triśaptakṛtvo raghunāthanāma</i> <i>japān⁵ nihanyād dvijakoṭihatyaḥ ⁽¹⁰⁾</i>	44
<i>evam girīndraje proktā rāmarakṣā mayā tava </i> <i>mayopadiṣṭā yā svāsyair⁶ viśvāmītrāya vai purā </i> <i>rāmadāsa⁷ uvāca </i> <i>iti śīvenopadiṣṭāṃ śrutvā devī girīndrajā </i> <i>rāmarakṣāṃ paṭhītvā sā skandaṃ samabhimantrayat </i>	45
<i>tasyās tejobalenaiva jaghāna tārakāsuram </i> <i>śaḍānanaḥ kṣaṇād eva kṛtakṛtyo 'bhavat purā </i> <i>śaivyaṃ rāmarakṣā te mayā khyātātipuṇyadā </i> <i>yasyāḥ śravaṇamātreṇa kasyāpi na bhayaṃ bhavet </i>	46
<i>vālmīkināuayā pūrvam kuśāya hy abhiśecanam </i> <i>kṛtam bālagrahaṇāṃ ca śāntyarthaṃ sā mayoditā </i> <i>bālānāṃ grahaśāntyarthaṃ japanīyā nirantaram </i> <i>rāmarakṣā mahāśreṣṭhā mahāghaughanivāriṇī </i>	47
<i>nāsyāḥ paratarāṃ stotraṃ nāsyāḥ parataro japaḥ </i> <i>nāsyāḥ paratarāṃ kiṃcit satyaṃ satyaṃ vadāmy aham </i>	48
<i>iti śrīśatakoṭīrāmācaritāntargataśrīmadānandarāmāyaṇe⁸</i> <i>vālmīkīye janmakāṇḍe rāmarakṣākathanaṃ nāma pañcamaḥ sargaḥ 5 </i>	49
	50
	51

3 for °lo. 4 praviṣṭā (misprint) B. 5 japan B. 6 svapne v. l. 7 śrīrā° B. 8 °āntargate śrī° B.

(10) Also found in the Manoharakāṇḍa, 15th Sarga, v. 6 (d: *japaṃ nihanyād*); cf. v. 8a: *śrīrāma jaya rāma jaya jaya rāma iti mantraḥ |*

5 THE BALINESE VERSION

The Balinese version of the RR has been edited by T. GOUDRIAAN and C. HOOPYKAAS in "Stuti and Stava (Bandha, Śaiva and Vaiṣṇava) of Balinese Brahman priests", Amsterdam, London 1971, pp. 142-144 under the title "Rāma-Kavaca". Along with the corrupt Sanskrit text the editors have also given the corresponding passages of the Indian RR (printed according to the Bṛhatstotraratnākara) with a translation of those verses which correspond to the Balinese version. They have also compared this version with the text of the Padma-Purāṇa (= PP version III), as quoted in the Nityācārapradīpa. Comparison of the verses of the Balinese tradition with the verses of the RR:

BT	RR	BT	RR
1	2	15	19 cd + 17 ab
2	3 ab + 4 ab	16	17 cd + 18 ab
3	4 cd + 5 ab	17	18 cd + 21 ab
4	5 cd + 6 ab	18	21 cd + 22 ab
5	6 cd + 7 ab	19	22 cd + 23 ab
6	7 cd + 8 ab	20	23 cd + 24 ab
7	8 cd + 9 ab	21 a	24 c
8	9 cd + 10 ab	21 bc	—
9	10 cd + 11 ab	21 d	24 d
10	11 cd + 12 ab	22	
11	12 cd + 13 ab		
12	13 cd + 14 ab	<i>jīvānte puṇḍarikākṣo</i>	
13	14 cd + 15 ab	<i>namas te hr̥ṣi-keśava </i>	
14 a	15 e	<i>namas te viśva-bhāvāna</i>	
14 b	19 a	<i>mahā-puruṣa pūrvaja ⁴⁷</i>	
14 c	15 d	<i>om śrīvāmacandrāya namaḥ </i>	
14 d	19 b		

This version does not contain the technical part which mentions the seer of the stotra etc. It also lacks the colophon. The stotra begins with verse 2, and except verse 3cd, which is missing has all the verses of the modern version up to verse 15. The verses 17-19 and 21-24 are added in praise of Rāma and a verse from another source is found in the end.^{47a}

About the application of this hymn in ritual the editors state that "this hymn should be said by someone who performs Yoga in connexion with Bhaṭāra Rāma" (p. 141).

⁴⁷ Cf. BSR p. 173, no. 58 and Mbh. Śāntiparvan v. 323.39cd and 323.40ab. According to K. RANAOCHARI: The Śrī Vaiṣṇava Brahmins, Madras 1931, p. 135 this verse is recited in South India during Śrī Vaiṣṇava worship, when the priest enters the temple and prostrates himself before God.

^{47a} In his letter of 7th February 1983 H. Bakker, Groningen informs me: "Regarding the date of the Balinese Rāmarakṣā version nothing is absolutely certain, a date after 1200-1300 A. D. is less likely than the earlier date. At least, this is what the author of Stuti and Stava (T. GOUDRIAAN) told me. Besides, there is a small possibility that this stotra has been added to the collection at the end of the 19th or 20th century when the contacts with India were renewed."

II INTERPRETATIONS

Introduction: In this section two Sanskrit commentaries of the Indian medieval period and three modern ones (in Marāṭhī) – all of them from Mahārāṣṭra – are presented in summary.

The commentary by Mudgala (pp. 69-77) on the verses 1-15 of the RR is very elaborate and treats many topics which are not directly connected with the explanation of the stotra but were introduced to show the commentator's learning.

Nilakaṇṭha Caturdhara's method is different; he briefly interprets the RR (for him the five verses 4c-9d) with the help of Vedāntic categories in the introduction to his collection of Vedic mantras. He then understands these mantras as related to the Rāma story. His main purpose is to prove the Vedic origin of the story of Rāma in order to make it acceptable for those people who only believed in the authority of the Veda and would not recognize anything else. His interpretation is summarized on pp. 78-82. Both commentators interpret the stotra with the help of etymologies and thus extract a meaning which suits their intentions.

The modern commentators DEVDHAR and SARASVATĪ (pp. 83-86) and SĀTAVALEKAR (pp. 86-87) basically do not differ from the older commentators in their approach, although they are not based on them. Their explanations seem less fantastic than those of Mudgala and Nilakaṇṭha.

To modern men the various interpretations of the verses of the small stotra are astonishing; many of them seem highly artificial. They are a document of the popularity of the stotra and they show how much thought and labour religious minded people invested in finding a hidden meaning in each verse which included the teachings of their philosophic systems and could have a message for their own lives.

I SANSKRIT SOURCES

a) Mudgala's Ṭīkā

Mudgala's commentary has been edited by PĀRVATĪYA NITYĀNANDA Śāstrī⁴⁸ with the help of three manuscripts. Much more manuscript material is available, however, and waiting for a critical edition.⁴⁹ The edition consists

⁴⁸ Rāmarakṣāstotram. Mudgalācāryakṛtaṭīkāśahitam. Rājarājeśvarī Yantrālaya. Vārāṇasī 1907.

⁴⁹ Cf. the manuscript catalogues of the Prājña Pāṭhaśālā, Vār; University Library, Nāgpur; Asiatic Society of Bengal, Calcutta; Sanskrit University Library, Vārāṇasī; private collections in Ayodhyā.

of the complete text of the stotra together with Mudgala's commentary which deals only with the verses 1-15. Some of the manuscripts do not have the stotra text and end earlier on page 34.6 instead of page 37.⁵⁰ The stotra text differs from the modern printed editions in several points.⁵¹

The author's name is given as Śrīmadbhagavadbhaktabhāṭṭa-mudgala-ācārya (printed text), Śrīmahāmudgalabhāṭṭa (Vāi manuscript 7736/9-1/471), Śrīmadatrabhavabhāṭṭamudgala (manuscript of the Asiatic Society of Bengal 5696), Śrīmadbhaktamahāmudgala (Asiatic Society of Bengal 5695); his work is referred to as Rāmarakṣāṭīkā (printed text), Rāmarakṣāvyaḅhyāna (Vāi manuscript 7736/9-1/471), Rāmarakṣāṭippaṇa (WEBER, p. 1768), Śrīrāmarakṣābhāṣya (Asiatic Society of Bengal 5695).

The identity and the date of the author are not clear. The "Catalogue of the Sanskrit Manuscripts in the Library of His Highness the Mahārāja of Ulwar"⁵² states that "this writer [= the author of the Rāmarakṣāṭīkā] was the author of an abridgment of Sāyana's Commentary on the Rīgveda. See M. M. [= MAX MÜLLER] III, p. XII."⁵³ AUFRECHT in his *Catalogus Catalogorum* pt. I, p. 461 attributes the following works to Mudgala:

Rīgvedabhāṣya, an abridgment of Sāyana's commentary
Bhāvakalpalatā
Bhāvanāvivekaṭīkā
Bhāvanāsārasaṅgraha
Rāmarakṣāvyaḅhyā
Rāmāryā, Rāmāryāśataka and commentary Padārthadīpikā
Vajrapañjarastotra (= Rāmarakṣā?)
Śāladūṣaṇa

Several authors under the name "Mudgala" are known as writers of texts on Rāma in Marāṭhī. The Marāṭhī Vāṅmaya Kośa⁵⁴ mentions:

⁵⁰ Vāi manuscript 7736/9-1/471; manuscript 5696 of the Asiatic Society of Bengal, Calcutta; manuscript mentioned in WEBER, p. 1768.

⁵¹ RR 1=1; 2=1 (sic!); 3=2; 4ab omitted; 4cd+5ab=3; 5cd+6ab=4; 6cd+7ab=5; 7cd+8ab=6; 8cd omitted; 9=7; 10=8; 11=9; 12=10; 13=11; 14=12; 15=13. The editor has added the remaining verses of the stotra and some others from the Ānanda-Rāmāyaṇa version.

⁵² By PETER PETERSON, Bombay 1892, p. 96.

⁵³ Cf. *Rīgveda-Saṃhitā*. Ed. by M. MÜLLER. Vol. I. Mandala I. Vārāṇasī 1966 (reprint), pp. XLVIII; LV-LVI. A manuscript from the India Office Library, London, has been used by MÜLLER in his edition as "Bm", dated saṃvat 147-(~1413). The last number of the Saṃvat date is not clear in the manuscript. - For this Rīksaṃhitā-Bhāṣya see: S. P. BHAGAVAD DATTA: *Vaidik vāṅmaya kā itihās*. Bhāg 2. *Vedom ke bhāṣyakār*. Delhi 1976, pp. 79-80. DATTA mentions three manuscripts: 1) India Office Library, London 2) Mysore 3) his private collection. For the Mysore manuscript see: *Descriptive Catalogue of Sanskrit Manuscripts*. Vol. I. Vedāḅ. Gen. Ed. G. MARULASIDDHAIAH. Mysore 1978, pp. 14-15, no. G 2320 and appendix pp. 3-4. The beginning and the end of the manuscript are missing and the name of the author is not mentioned.

⁵⁴ Prācīn Khaṇḁa. Chief editor: A. N. DEŚPĀṆḁE. Nāgṇūr 1974.

- (1) Mudgala: author of "Vālmīki-Rāmāyaṇa" (according to manuscripts)
- (2) Mudgala Kṛṣṇadās: author of
 - a) Mudgala-Rāmāyaṇa (manuscripts)
 - b) Rāmāyaṇa (manuscripts)
 - c) *Sulocanākhyaṅ* (manuscripts)
- (3) Kṛṣṇadās Mudgala (also Kṛṣṇadās Lolyā): a contemporary of Eknāth; lived at Paithaṅ/Mahārāṣṭra and wrote a metrical Marāṭhī translation in *ovī* metre of the *Yuddhakāṇḁa* of the *Vālmīki-Rāmāyaṇa*.
- (4) Mahāmudgala: the author of *Sanskrit Āryās on Rāma*. Resident of a place at the Godāvārī banks. His surname was *Ṣeṅḁe*, his first name *Māṅakeśvara*. His son *Harirāj Ṣeṅḁe* (2nd half of the 18th cent. A. D.) translated these *Āryās* into Marāṭhī twice.
- (5) Mudgalācārya: author of "Rāmastuti" (manuscripts) and/or "Rāmāryā" (manuscripts).

The colophons of the *Rāmarakṣāṭīkā* reveal that the names *Mudgala-bhāṭṭa*, *Mudgalācārya*, *Mahāmudgalabhāṭṭa* refer to the same person. The name *Kṛṣṇadās*, however, is not mentioned there.

The edited works are: *Sanskrit Rāmāryās*⁵⁵ and a *Sanskrit* commentary on them by *Kākambhāṭṭa*⁵⁶ and the *Yuddhakāṇḁa* (*Marāṭhī*)⁵⁷.

The editor of the *Rāmāryās*, RĀJOPADHYE, (introduction, 1) thinks that the author of the *Rāmāryās* is identical with *Kṛṣṇadās Mudgala*, who was a contemporary of *Eknāth* and is mentioned by *Mahīpati* in his *Bhaktavijaya* (as *Mahāmudgalabhāṭṭa*), by *Bhīmasvāmī Śīrgāvkar* in his *Bhaktalīlāmṛt*⁵⁸ and by *Raṅḁnāth Svāmī* in his *Bhūpālīs*. RĀJOPADHYE does not mention *Mudgala's Yuddhakāṇḁa* but ascribes another work to *Kṛṣṇadās Mudgala*, the *Rāmahrdaya* (identical with the above mentioned "Rāmastuti"?).

It seems impossible to attribute all the mentioned works to one author. *Kṛṣṇadās Mudgala* as contemporary of *Eknāth* (born in 1533 A. D.) was later than the *Mudgala* who was the author of the *Rīksaṃhitā-Bhāṣya* (the manuscript of the India Office Library dates saṃvat 147-~1413 A. D.). And *Mudgala* as the father of *Harirāj Ṣeṅḁe*, who lived in the second half of the 18th cent. was later than the two previous ones.

The oldest manuscript of the *Rāmarakṣāṭīkā* dates from 1684 (Asiatic Society of Bengal, no. 5695). Some expressions used in the text reveal that the author was of *Mahārāṣṭrian* origin (cf. pp. 73, 76). In the text the *Rāma-*

⁵⁵ *Śrīmadudgalabhāṭṭakṛta saṃskṛta rāmāryā va K. R. G. RĀJOPADHYE kṛta prākṛt padyātmaḁ bhāṣāṃtar*. Sātārā 1924. In the colophon the author's name is *Śrīmadvidvanmukuṭāṅkārāmahāmudgalabhāṭṭa*.

⁵⁶ *Mudgalācāryakṛta-āryāśataka saṭīka*. Bombay 1860 (Pothī). Colophon: *itī śrīvidvanmukuṭāṅkārāmahāmudgalabhāṭṭavīracītam rāmāryāśatakam aṣṭādhīkam saṃpūrṇam*.

⁵⁷ *Kṛṣṇadās Mudgalakṛta Rāmāyaṇa. Yuddhakāṇḁa*. Ed. V. L. BHAVE. Thāṅe 1907. Cf. also S. G. TULPULÉ: *Classical Marāṭhī Literature*. Wiesbaden 1979, p. 365.

⁵⁸ See also J. E. ABBOTT: *Eknath. A Translation from the Bhaktalīlāmṛta*. Poona 1927, pp. 91-95 (chapter 17).

pūrvatāpanīya (p. 84.3-5⁵⁰ = pp. 34.24-35.2 of Mudgala's Ṭīkā) and the Rāmottaratāpanīya Upaniṣad (p. 136.10-18 = p. 33.21ff.) and the Rāmārcana-candrikā of Ānandavana (p. 7.5f. of Mudgala's commentary) are quoted. Mudgala quotes himself on page 19.4-5:

(uktam ca mayaiiva) cyutam samuddhṛtya karād grahītum
hetur yaśodharmayugam natiḥ syāt |
gūḍham nidhānam samavāpya kāmair
uddṛṣṭibhiḥ kiṃ samavāpyate 'daḥ ||⁶⁰

Mudgala's commentary consists of two parts:

- A. A word for word interpretation of the verses of the stotra (pp. 2.11-21.12). While interpreting the *kavaca* section he shows the relation between the names of Rāma used here and the limbs which are to be protected (pp. 12.9-18.20). Most of these verses are treated under three different aspects:
1. Explanation of the relation between the name of Rāma mentioned and the limb of the body to be protected,
 2. explanation of the incident in the Rāmāyaṇa which is referred to in the verse,
 3. explanation of the meaning of the verse for Rāma worship.
- B. The explanation of the spiritual meaning of the Rāmāyaṇa story which is reflected in it (pp. 21.13ff.)
- I will now summarize both parts: the interpretation of the *kavaca* section followed by the spiritual meaning Mudgala assigns to the story of Rāma.

Summary of Mudgala's interpretation of the *kavaca* section

Mudgala informs us that in case this section of the stotra is recited for someone else's sake the words "may Rāma protect my head ..." have to be changed to "may Rāma protect your head etc." (p. 12.14f.). While explaining the meaning of "protection" he points out that this powerful stotra should not be used to cure minor diseases which can be cured by ordinary medicines. The real meaning of this *kavaca* section is a request to Rāma for making all limbs from one's head to one's feet suitable for the worship of Rāma (p. 13.17).

"May the descendant of Raghu protect my head", (RR 4 c)
Mudgala's Rāmārakṣāṭīkā (= RRT) p. 14.2-6:

1. Rāma who protected the Raghu clan by making it the head of all clans may protect my head.

⁵⁹ The Rāmātāpanīyopaniṣad with Commentary by Ānandavana. Ed. G. N. KAVIRĀJA. Benares 1927.

⁶⁰ Varia lectio: *samavāptukāmair* instead of *samavāpya kāmair*. - I could not trace the source of this verse.

2. See 1.
3. May he make my head inclined to bow to him and listen to his virtuous deeds.

"Daśaratha's son (*daśarathātma*) my forehead". (RR 4 d)

RRT p. 14.6-14:

1. Rāma has protected "what was written on Daśaratha's forehead" (= his fate) by becoming Daśaratha's son; may he also protect my forehead.
2. Daśaratha means here "ten bodies", that is Viṣṇu with his ten Avatāras. Viṣṇu's (Daśaratha's) essence (*ātman*) is the sacrifice, as a result of which Rāma was born (*ja*). Thus the story of king Daśaratha's *putreṣṭi* sacrifice to get a son is reflected here.
3. May Rāma make my forehead active in touching his feet and may he make my forehead wear the holy ash of the incense offered to him.

"May the son of Kausalyā protect my eyes", (RR 5 a)

RRT p. 14.14-17:

1. Rāma has already protected his mother's eyes which were eager to see a son; may he also protect my eyes.
2. Rāma's birth from Kausalyā is referred to.
3. May Rāma make my eyes full of tears of joy on seeing his image and hearing about his virtues.

"he who is dear to Viśvāmitra (*viśvāmitrapriya*) my ears", (RR 5 b)

RRT pp. 14.17-15.3:

1. Viśvāmitra rejoiced when hearing the news from Daśaratha that Rāma was born; thus his ears were protected.
2. The compound "*viśvāmitrapriya*" can be understood as
 - a) Rāma was dear to Viśvāmitra, because Viśvāmitra requested Daśaratha to send Rāma with him.
 - b) Viśvāmitra was dear to Rāma and so Rāma protected his sacrifice.
 - c) Rāma was dear to Viśvāmitra because Viśvāmitra gave Rāma two weapons, *balā* and *atibalā*.
 Thus various incidences in the Rāmāyaṇa are referred to in this compound.
3. May Rāma make my ears listen to his virtues and wear those flowers which have been offered to him.

"the protector of (Viśvāmitra's) sacrifice my nose", (RR 5 c)

RRT p. 15.4-12:

1. Viśvāmitra was so powerful as to create a second world for Triśaṅku, but he could not protect his own sacrifice. Thus his "nose was cut" (p. 15.7-8: *asya chinneva nāsikābhūt*; this seems to be the Sanskritization of the Marāṭhī expression: "*nāk kāpaṇe*" "to cut the nose", that means: to defeat). Rāma protected Viśvāmitra's nose by guarding the sacrifice.

2. The killing of demons like Subāhu is referred to.
3. May Rāma make my nose smell the incense offered to him by devotees. May he protect my nose from smelling that incense which has not been offered to him.

“he who is fond of the son of Sumitrā (= Lakṣmaṇa) my face”. (RR 5d)
RRṬ p. 15.12-16:

1. Lakṣmaṇa requested Rāma with a sad expression on his face to go to Mithilā and look at Śiva’s bow. Rāma did so and thus protected Lakṣmaṇa’s face.
2. The following incidences are referred to: the arrival of Śatānanda (a priest of king Janaka) at Janaka’s court; Janaka invites Viśvāmitra and inquires about Rāma and Lakṣmaṇa.
3. May Rāma make my face look at his image.

“May he who is the store of knowledge protect my tongue”, (RR 6a)
RRṬ p. 15.16-22:

1. The expression “store of knowledge” refers to someone who has the knowledge of all objects.
2. Thus Rāma purposely stepped on the stone into which Ahalyā had been transformed by Gautama’s curse. Gautama’s tongue told Ahalyā that she would regain human form when touched by the dust of Rāma’s feet.
3. May my tongue praise Rāma and taste the food which has been offered to him (*prasāda*).

“he who is worshipped by Bharata my throat”. (RR 6b)
RRṬ pp. 15.22-16.3:

1. To avoid the difficulty in interpreting Rāma’s meeting with Bharata which is suggested here, but which according to the Vālmīki-Rāmāyaṇa happened after Rāma’s banishment, the word “*bharata*” is taken in the sense of “actor” (reference to the Viśvakośa) who sings (Rāma’s) praise. Thus this verse means: may Rāma protect the throat of those actors who sing his praise.
2. No commentary.
3. May Rāma protect my throat by making it wear garlands of flowers which have been offered to him.

“May he who has divine weapons protect my shoulders”, (RR 6c)
RRṬ p. 16.4-9:

1. Before Rāma took up Śiva’s bow at Janaka’s court he put his own bow on the shoulder of someone else and thereby protected that person’s shoulder.
2. See 1.
3. May Rāma make my shoulders strong to be able to carry his palanquine.

“he who broke Śiva’s bow my arms”. (RR 6d)

RRṬ p. 16.9-12:

1. Rāma protected the arms of the Kṣatriyas who had tried to bend the bow before he did so and who not succeeding were therefore defeated.
2. No commentary.
3. May Rāma make my arms strong to be able to carry the utensils for his worship.

“May Sītā’s husband protect my hands”, (RR 7a)
RRṬ p. 16.12-13:

1. When Rāma took Sītā’s hand in marriage he protected her hand.
2. See 1.
3. May Rāma make my hands active in performing his worship (*pūjā*).

“he who defeated the son of Jamadagni (= Paraśurāma) my heart”, (RR 7b)
RRṬ p. 16.13-22:

1. Rāma removed the arrogance in Paraśurāma’s heart.
2. Rāma’s going to the forest in exile is suggested when the names Rāma “who is fond of the son of Sumitrā” and Rāma “who is worshipped by Bharata” (Bharata should now be understood as Rāma’s brother and not as a word meaning “actor”!) are understood in this sentence. Paraśurāma obeyed his father by killing his own mother and his brothers; Rāma obeyed his father in a better way by making himself and those closely connected with him suffer. Thus he has defeated Paraśurāma.
3. May Rāma make my heart absorbed in meditation.

“he who destroyed (the demon) Khara (*kharadhvaṃsin*) the middle portion of my body”. (RR 7c)
RRṬ pp. 16.22-17.9:

1. No commentary.
2. The middle portion of the Rāmāyaṇa story is suggested here when Rāma protected Sītā and Lakṣmaṇa from demons. “*Kharadhvaṃsin*” has to be understood as:
 - a) *kha*=sky; *ra*=*rāti*, one who flies; that is a demon (*rākṣasa*); *dhvaṃs*=destroy.
This shows that not only the killing of the demon Khara is referred to in this verse but that of all the demons.
 - b) *khara*=one who flies; that is the vulture Jaṭāyu who tried to help Sītā when Rāvaṇa took her away, but was hit by Rāvaṇa and soon died.
The idea that Rāma gave liberation (*mokṣa*) to Jaṭāyu is suggested here.
3. The verses 7cd, 8ab, 9ab of the RR ask Rāma to protect the body from the middle portion to the shanks by making it wear a garment which had been offered to Rāma before.

“Jāmbavat’s refuge my navel”. (RR 7d)
RRṬ p. 17.9-13:

1. No commentary.
2. Jāmbavat advised Sugrīva to make friendship with Rāma.
3. No commentary.

“May the lord of Sugrīva protect my waist”, (RR 8 a)

RRṬ pp. 17.13–18.2:

1. For fear of Vālin, Sugrīva lived in a mountain cave. His strength was broken (lit.: “his waist was broken” – p.17.17: *bhagnakaṭibhāgasya sugrīvasya* – Sanskritization of the Marāṭhī expression “*kambarde modane*” “to break the waist”, that is to make someone incapable of moving). Rāma helped Sugrīva regain his royal power and thus protected his waist.
2. The incidences of Sugrīva testing Rāma’s strength are suggested as well as Sugrīva’s reinstatement in his kingdom and Hanumat’s and the other monkeys’ help in finding Sītā.
3. No commentary.

“the lord of Hanumat my thigh-bones”. (RR 8 b)

RRṬ p. 18.2–5:

1. Rāma protected Hanumat’s thigh-bones by giving him strength to cross the sea.
2. All events connected with Hanumat are suggested.
3. No commentary.

“May he who built the bridge (to Laṅkā) protect my knees”, (RR 9 ab)

RRṬ p. 18.6–9:

1. Rāma removed the weakness in the knees of the monkeys to enable them to cross the sea.
2. See 1.
3. No commentary.

“he who killed the ten-headed (Rāvaṇa) my shanks”, (RR 9 b)

RRṬ list of corrections to p. 18:

1. The world corresponds to the shanks of the universal being (*virāṭpurn-ṣa*), which Rāma protected by killing Rāvaṇa. May he also protect my shanks.
2. No commentary.
3. No commentary.

“he who bestowed prosperity on Bibhīṣaṇa my feet”, (RR 9 c)

RRṬ p. 18.10–12:

1. When Bibhīṣaṇa was made king of Laṅkā by Rāma’s order his feet were honoured by demon kings.
2. See 1.
3. May Rāma give strength to my feet to make them able to walk to places of pilgrimage.

“may Rāma protect my whole body”. (RR 9 d)

RRṬ p. 18.13–17:

1. Body means here the whole world. The word “Rāma” is used because this word was uttered by Parvatī (*varia lectio: Śiva*) as mantra.
2. No commentary.
3. May Rāma accept my whole body for his service.

The spiritual meaning (RRṬ p.21.13ff.):

A long objection by the opponent questions the necessity of interpreting the Rāmarakṣā in any other than the literary sense. Mudgala then explains the importance of understanding the spiritual meaning of the stotra. Daśaratha is the Veda (p.31.24f.). “Ten chariots (daśaratha)” mean: Purāṇa, Nyāya, Mimāṃsā, Dharmasāstra and the six Vedāṅgas (= phonetics, metrics, grammar, etymology, astronomy, ceremonial). Daśaratha is said to be a king because he (Daśaratha = the Veda) controls the caste system and the *dharma*. His three wives Kaikeyī, Sumitrā and Kausalyā correspond to the three Vedic sections *karma*, *upāsana* and *brahma-kāṇḍa* (ritual, devotion and philosophy). The fact that sons were born to Daśaratha means that the Veda was understood. The *putreṣṭi* sacrifice which was the cause of their births corresponds to the means of knowledge.

Rāma was born from Kausalyā: this means Brahman is (born =) explained in the Brahmakāṇḍa. Bharata was born from Kaikeyī: this refers to the soul (*jīva*). Lakṣmaṇa and Śatrughna were born from Sumitrā: this implies two states of consciousness (*caitanya*), one directed towards the highest Brahman (that one is Lakṣmaṇa, who was closely connected with Rāma) and one immersed in worldly existence (*saṃsāra*) (that one is Śatrughna, who was associated with Bharata).

Sītā is a symbol of illusion (*māyā*). Rāvaṇa is the ego (*ahaṃkāra*). He is described as having ten heads, that refers to the five organs of action (*karmendriyāṇi*) and five organs of knowledge (*jñānendriyāṇi*). The killing of Rāvaṇa suggests the destruction of the ego (*ahaṃkāra*).

This spiritual meaning is necessary to understand the second verse of the RR: “Having meditated on Rāma, who is dark in colour ...” in its relation to verse 3 cd: “. . . the unborn lord who became manifest to protect the world by his playful acts.” The first verse describes Rāma as an Avatāra while the second one speaks of him as the highest Brahman. When the stotra is recited with the ordinary meaning in mind one gains worldly pleasures (*bhukti*) while when it is recited with the spiritual meaning in mind one achieves liberation (*mukti*). Compare verse 12: “The man who remembers ‘Rāma, Rāmabhadra, Rāmacandra’ is untouched by sin and attains the pleasures (of this world) and liberation (from it).”

b) Nīlakaṇṭha Caturdhara’s Mantra-Rāmāyaṇa

An interpretation of the RR has been given by Nīlakaṇṭha Caturdhara (2nd half of the 17th cent.)⁶¹, who is known as the commentator on the

⁶¹ Cf. P. K. GODE: Nīlakaṇṭha Caturdhara, the commentator of the Mahābhārata – his genealogy and descendants. ABORI XXIII. 1942, pp. 146–161.

Mahābhārata, in his "commentary" on the RR (Rāmarakṣāvyākhyāna) called Mantra-Rāmāyaṇa (=MR). This is a selection of Vedic quotations which he interprets in his "Mantrarahasyaprakāśikā".

Two editions of the work are known to me:

1. Atha rāmarakṣāvyākhyānātmakaṃ Mantrarāmāyaṇam ... Mantrarahasyaprakāśikākhyaṇyākhyā-sametam. KṢAMARĀJAŚRĪKṢNADĀSA-śreṣṭhinā mumbayyāṃ svakīye śrīveṅkaṭeśvara-steam-mudraṇālaye saṃmudrya prakāśitam 1910.

2. Śrutisaṃpādita-Mantrarāmāyaṇa. Santa-hitakāriṇī-bhāṣā-bhāṣya-sahita. Tīkākāraḥ: TĀTĀMBARĪ. Ānand Press. Ayodhyā 1952. (This edition gives the Sanskrit text of the Vedic mantras and a Hindī translation of the commentary on them).

The author shows that the Rāmāyaṇa, of which the RR is the sprout, is nothing but an extensive manifestation of the Veda. The text begins p. 3.6ff. (all references to edition 1):

"I praise the Rāmāyaṇa tree, of which the RR is the sprout, the Gāyatrī (mantra) the seed, the Veda the root and liberation the great fruit.

In this (work) the fact that the RR is the sprout of the Rāmāyaṇa tree is clearly understood. Because the events of the Rāmāyaṇa are pointed out by the sequence of words like "rāghava" ("the descendant of Raghu"), which are found in the (RR). The fact that the Gāyatrī (mantra) is the seed of the (RR) and that the Veda is its root is to be substantiated. Both these are also proved thereby for the Rāmāyaṇa."

vedavedye pare puṃsi jāte daśarathātmaṃ |
vedaḥ prācetasād āsīt sākṣād rāmāyaṇātmanā ||
tasmād rāmāyaṇaṃ devī veda eva na saṃśayaḥ |
agastya-saṃhitāyām | (p. 4.3-4)

"When the Supreme Spirit, whom the Veda knows, was born as Daśaratha's son, the Veda became manifest (born) from Vālmīki in the form of the Rāmāyaṇa. Therefore, O Devī, the Rāmāyaṇa is undoubtedly the Veda. (Agastya-Saṃhitā.)"

In the beginning Nīlakaṇṭha quotes the *kāvaca* section of the RR stotra (=verses 4c-9)⁶² which summarizes the events described in the Vālmīki-Rāmāyaṇa. Then 157 Vedic mantras are extracted and interpreted with the help of Vedāntic *termiṇi* as relating to the Rāma story.

Summary of Nīlakaṇṭha's interpretation

"May the descendant of Raghu (rāghava) protect my head" (RR 4c),

"Raghu" is derived from the root "raṅgh" (to perish). "Raghu" means

⁶² For Nīlakaṇṭha the RR consists of the verses 4cd+5ab=verse 1; 5cd+6ab=2; 6cd+7ab=3; 7cd+8ab=4; 9=5. Verse 8ed is not known to him (it is also not contained in Mudgala's commentary).

the physical body (*annamaya-kośa*)⁶⁴ in its individual as well as in its collective form. "Rāghava" is the imperishable one who lives in this body. May this deity which presides over the universe (*brahmāṇḍa*) protect my head, which has the (round) shape of the universe. (Cf. MR pp. 6.13-7.6)

"Daśaratha's son (*daśarathātmaṃ*) my forehead" (RR 4d).

"Daśaratha" is the *manomaya-kośa*, which is connected with the ten organs (five organs of action and five organs of knowledge). "Ātman" means body. The *prāṇamaya-kośa* is the body (*ātman*) of the *manomaya-kośa* (*daśaratha*) from which the *manomayakośa* is born (*ja*). It consists of the impressions of experiences of previous births. May the presiding deity of the *manomaya-kośa* protect the forehead, the place on which one's fate (determined by the deeds of one's previous births) is written by Brahman, the creator. (Cf. MR p. 7.6-12)

"May the son of Kausalyā (*kausalyeya*) protect my eyes" (RR 5a),

"Kausalyā" is derived from "kuśala" and means the intellect (*buddhi*), which helps in illuminating all things. "Kausalyeya" is he who resides in the intellect, that is in the *viññānamaya-kośa*. May the deity of this *kośa* protect my eyes. (Cf. MR p. 7.12-16)

"he who is dear to Viśvāmitra my ears" (RR 5b).

A friend (*mitra*) is one who is dear to oneself. He who is dear to all (*viśva*), that means who is loved by all at the most, is the Ātman which consists of joy (*ānandamaya*). Dear (*priya*) to Viśvāmitra (=the *ānandamaya ātman*) is the joy (*ānanda*), which is without sorrow and which is the substratum for the *ānandamaya ātman*. May this *ānanda* (=Brahman) protect my ears, by which knowledge of Brahman is received. (Cf. MR pp. 7.16-8.9)

⁶⁴ The Vedāntic doctrine of three bodies (*deha, sarīra*) and five sheaths (*kośa*) is referred to:

- | | |
|---|---|
| 1. gross body (<i>sthūla-deha</i>) | 1. sheath of nourishment (<i>annamaya-kośa</i>) |
| 2. subtle body (<i>sūkṣma, liṅgadeha</i>) consists of 5 organs of action, 5 organs of knowledge, 5 breaths (<i>prāṇa</i>) and intellect (<i>buddhi</i>) and mind (<i>manas</i>) | 2. sheath of breath (<i>prāṇamaya-kośa</i>) consists of 5 breaths, 5 organs of action |
| | 3. sheath of mind (<i>manomaya-kośa</i>) consists of mind (<i>manas</i>) |
| | 4. sheath of intelligence (<i>viññānamaya-kośa</i>) consists of intellect (<i>buddhi</i>) |
| | 5. sheath of joy (<i>ānandamaya-kośa</i>) |
| 3. causal body (<i>kāraṇa-deha</i>) consists of nescience (<i>avidyā</i>) | |

According to the above mentioned theory of Nīlakaṇṭha the 10 organs belong to the *manomayakośa*.

"May the protector of (Viśvāmitra's) sacrifice protect my nose" (RR 5 c),
The protector of the sacrifice is he who gives the fruit of the sacrifice unfailingly. May he protect my olfactory sense etc., which is the means for the perception of the divine smell etc. (in heaven), which is the fruit of the sacrifice. (Cf. MR p. 8.10-13)

"he who is fond of the son of Sumitrā (= Lakṣmaṇa) (*saumitrivatsala*) my face" (RR 5 d).

The good friend (*saumitra*) of the soul, which is imagined in the form of a bird, is the *īśvara*; his child (*saumitri*) is Hiranyagarbha (= Brahmadeva). *īśvara* is favourable (*vatsala*) to Brahmadeva and Brahmadeva's worshippers who have achieved identity with him, because Brahmadeva is his main (*mukhya*) product. May therefore *īśvara* protect my mouth (*mukha*). (Cf. MR pp. 8.13-9.1)

"May he who is the store of knowledge protect my tongue" (RR 6 a),

īśvara and Hiranyagarbha are only to be obtained by knowledge (*vidyā*), not by dry reasoning. May therefore the store of knowledge (*vidyānidhi*) protect my tongue which is the means for obtaining knowledge. (Cf. MR p. 9.1-4)

"he who is worshipped by Bharata my throat" (RR 6 b).

Knowledge is gained through the potential energy (*apūrva*) which arises from the sacrifice. "Bharata" is he who performs a sacrifice. A sacrifice is performed with the help of sacred formulas (mantras), which are recited (*kaṇṭha-stha*). May God to whom the sacrifice is dear protect my throat, the place where the mantras are pronounced. (Cf. MR p. 9.4-10)

These two verses (RR 4 c-6 b) show that by the merit (*puṇya*) which arises from the sacrifice, one enters the path of devotion (*apāsānāmārga*) and by reaching Hiranyagarbha (who is meant by the word "bharga" in the Gāyatrīmantra) and *īśvara* one acquires liberation by stages (*kramamukti*). (Cf. MR p. 9.10-12)

"May he who has divine weapons protect my shoulders" (RR 6 c),

Rāma is called "he who has divine weapons" (*divyāyudha*) because he carries divine weapons even in the state of a human being. May he protect the shoulders, which are the resting place of his weapons. (Cf. MR pp. 9.13-10.3)

"he who broke Śiva's bow my arms" (RR 6 d).

May Rāma who broke Śiva's bow with the power of his arms protect my arms. (Cf. MR p. 10.3-7)

Here Śiva's bow has the shape of the Meru mountain (cf. Śivamahimnaḥstotra, verse 18). By this verse quarter (RR 6 d) Rāma's superiority over Śiva is shown even in the state of a human being.

"May Sītā's husband protect my hands" (RR 7 a),

May Sītā's husband who took the hand of Sītā, the prize for his bravery, protect my hands. (Cf. 10.7-9)

By the last two names of Rāma the extraordinary power of his body is

shown, which was the fruit of the weapon "balā", which he got from Viśvāmitra. (Cf. MR p. 10.9-11)

"he who defeated the son of Jamadagni (= Paraśurāma) my heart" (RR 7 b),
The fruit of Rāma's weapon "atibalā" was the achievement of extraordinary things merely by his heart's wishing. Thus Rāma destroyed the merit of Paraśurāma, who had Brahman's and Viṣṇu's powers. May Rāma whose heart is strong protect my heart. (Cf. MR p. 10.11-16)

The third verse (RR 6 c-7 b) shows that Rāma even as a human being was superior to Brahman, Viṣṇu and Śiva. (Cf. MR pp. 10.16-11.2)

"he who destroyed (the demon) Khara the middle portion of my body" (RR 7 c),

The verse 7 c-8 b shows four types of devotion. The demon Khara thought of Rāma hatefully, which indicates the middle level of devotion. Khara is superior to those who do not remember Rāma at all. May Rāma, whose favour to Khara (that is his killing of Khara) was equally of the middle level, protect the middle portion (here: the back) of my body. (Cf. MR p. 11.3-11)

"Jāmbavat's refuge my navel" (RR 7 d).

Jāmbavat remembered Rāma only when he was in danger; still his worship is of a higher level than that of Khara, because Jāmbavat did not hate Rāma. May Jāmbavat's refuge protect my navel, which is the inner part (and therefore closer part) of the "middle portion". (Cf. MR p. 11.11-13)

"May the lord of Sugrīva protect my waist" (RR 8 a),

Sugrīva's relation with Rāma was that of a business man, since he expected a favour from Rāma; therefore his worship is inferior to that of Jāmbavat. May the lord of Sugrīva protect my waist, the outer part of the body. (Cf. MR pp. 11.14-12.2)

"the lord of Hanumat my thigh-bones" (RR 8 b).

Hanumat worshipped Rāma without desire and was closest to Rāma. He was worthy of being seated on Rāma's lap like a child. May he to whom Hanumat is dear protect my thigh-bones, the region of the lap. (Cf. p. 12.2-5)

By the fourth verse (7 c-8 b) the four types of worship of God's visible form are shown (cf. MR p. 12.5-7).

"May he who built the bridge (to Laṅkā) protect my knees" (RR 9 a),

The builder of the bridge is he who prepares a way in the form of a bridge over the sea of worldly existence (*samsāra*) by leading from the visible to the invisible form of God. On our way to the invisible form we are like children for whom the knees are very important in the first attempts to walk. May therefore the builder of the bridge protect my knees. (Cf. MR p. 12.8-15)

By this verse quarter the giving up of the constituents of the gross body is referred to. He who meditates on the formless one at this stage is called "bodiless" (*videhin*).

“he who killed the ten-headed (Rāvaṇa) my shanks” (RR 9h),

“Ten-headed” (*daśamukha*) is the soul in the *liṅga* body⁶⁵ which experiences enjoyment through the ten organs (= mouths/*mukha*). May God who helps to destroy this *liṅga* body protect my shanks, which are a means of the child’s upright movement, when it has become stronger in walking. (Cf. MR pp. 12.15–13.5)

This verse quarter refers to the overcoming of the *liṅga* body.

“he who bestowed prosperity (*śrī*) on Vibhīṣaṇa my feet” (RR 9c).

Vibhīṣaṇa is the soul which has cast off (*vi = vigata*) the terror (*bhī-ṣaṇa*) of nescience. He who gives *śrī* in the form of joy (*ānanda*) to the soul is *vibhīṣaṇa-śrī-da*. May he protect my feet, which have become strong by the practice of walking towards the invisible form of God. (Cf. MR p. 13.5–11)

By this verse quarter the obtaining of joy (*ānanda*) is referred to. The soul in this state is called liberated (*mukta*).

“May Rāma protect my whole body” (RR 9d).

Rāma is to be understood as the *īśvara* who enjoys (*rama*) the temporary arrangement of the universe. May he protect the whole body, that is the three bodies (*sthūla*, *liṅga* and *kāraṇa deha*) belonging to me who desires the state of one who is liberated while still living (*jīvanmukta*). “To protect” means here to make all the three bodies capable of realizing Brahman directly and to remove all obstacles. (Cf. MR 13.12–15)

c) Govindadāsa / Gomatidāsa

The catalogues of Sanskrit manuscripts seen in Oudh mention two more commentaries on the RR:

1. “Rāmarakṣā (with a commentary by Govindadāsa), 82 pages, 10 lines, 1000 Ślokas. Nāgarī. Deposited: Fyzabad. Person: Tulārāma.”⁶⁶
2. “Śrīrāmarakṣāvākyā. A commentary on Śrī Rāmarakṣā (a treatise on faith) by Gomatidāsa Vaiṣṇava. 82 pages, 10 lines, 1000 Ślokas. Nāgarī. paper. Deposited: Fyzabad. Person: Paṇḍit Tulārāma, resident of Hammān-gadhī.”⁶⁷

Since the description of the manuscripts and the names of the authors are so similar, it is most likely that it is one and the same commentary. Unfortunately I have not been able to trace such a text in any other catalogue.

⁶⁵ For the three bodies see note 64.

⁶⁶ A Catalogue of Sanskrit Manuscripts in Oudh for the year 1882 by Pandit DEVI PRASADA, Fasc. XV. Allahabad 1883, p. 124, XVI. No. 13.

⁶⁷ A Catalogue of Sanskrit Manuscripts existing in Oudh, prepared by JOHN C. NESFIELD assisted by DEVĪPRASĀDA. Ed. by RĀJENDRALĀLA MĪTRA. Fasc. XI. Calcutta 1878, p. 18.

d) Dharaṇīdhara Pantha

According to AUFRECHT’s Catalogus Catalogorum I, p. 518 the “List of Manuscripts discovered in Oudh during the year 1876 by Nesfield, ass. by Devīprāsād. Calcutta 1878. 1877 by Devīprāsād” mentions on page 28 a commentary on the RR by Dharaṇīdhara Pantha, which unfortunately I could not obtain. This text is not mentioned in other catalogues and could not be traced.

2 MODERN MARĀṬHĪ SOURCES

Three recent attempts to interpret the RR are shown here. The interpretations by S. K. DEVDHAR⁶⁸ (= D) and Svāmī SATYADEVĀNAND SARASVATĪ⁶⁹ (= S) try to show the relation between the names of Rāma mentioned in the verses 4–9 and the different parts of the body. The authors were not able to interpret each verse, because of the difficulty felt in establishing a relation between some names mentioned and the respective part of the body. Their approach is similar and thus they are treated together. Paṇḍit S. D. SĀTAVALEKAR differs from them and therefore his interpretation is treated separately.

a) The interpretations of Devdhar and Sarasvatī

“May the descendant of Raghu protect my head” (RR 4c),

D: Rāma who is himself an ornament and the head of the Raghu clan may protect my head.

S: Rāma’s conduct is ideal and should be imitated by us. May he protect, e.g. dominate my head. e.g. my brain, power of thinking etc.

“Daśaratha’s son my forehead” (RR 4d).

D: (The verse describes Rāma’s origin from the paternal side)

S: Rāma as the son of Daśaratha who had been cursed by the parents of Śrāvāṇa, had to suffer his lot which “was written on his forehead” and did so with balanced mind. May he enable me to bear what “is written on my forehead” in the same manner.

“May the son of Kausalyā protect my eyes” (RR 5a),

D: As Kausalyā cared for Rāma with loving eyes, similarly let her son Rāma protect our eyes.

S: I. Rāma looked upon women except Sītā as if they were his own mother. Someone who does the same is called “a son of Kausalyā (*kausalyeya*)”.

⁶⁸ Stotra-parimal, pp. 17–20.

⁶⁹ Śrīrāmarakṣeḥ gūḍhārthacintan (Thoughts on the deep meaning of the Śrīrāmarakṣā), in the monthly periodical Prasād, Pune, August 1980, 1st Aṅka, pp. 106–112.

2. His mother Kausalyā looked at him with love. May he protect my eyes as he protected his own and her eyes.

“he who is dear to Viśvāmitra my ears” (RR 5 b),

D: Viśvāmitra told stories to Rāma for entertainment and pleased Rāma’s ears. Equally may our ears be pleased by listening to the story of Rāma’s life.

S: Rāma as Viśvāmitra’s pupil opened his ears wide to receive the nectar of knowledge. May Rāma protect my ears to make them listen to his teachings.

“the protector of (Viśvāmitra’s) sacrifice my nose” (RR 5 c),

D: (As Rāma protected Viśvāmitra’s sacrifice may he protect my nose.)

S: The smoke coming from any fire of sacrifice purifies the air, on which we depend for our health. May Rāma make the flames of the fires of sacrifice reach far to purify the air and thus protect my nose and my health.

“he who is fond of the son of Suunitrā (=Lakṣmaṇa) protect my mouth” (RR 5 d).

D: (Rāma protected Lakṣmaṇa, may he protect my mouth.)

S: Lakṣmaṇa benefited by the teaching from Rāma’s mouth. May Rāma make my speech sweet and full of love.

“May he who is the store of knowledge protect my tongue” (RR 6 a),

D: Rāma got knowledge from Viśvāmitra. May Rāma protect my tongue, which is the seat of all knowledge.

S: The protection of the Vedas is an important task for an Avatāra. For the correct pronunciation one’s tongue should be faultless. May Rāma protect my tongue to pronounce the Veda correctly.

“he who is worshipped by Bharata my throat” (RR 6 b).

D: Bharata embraced Rāma’s throat when meeting him in the forest. May Rāma protect the throat of him in whose throat Rāma lives (=he who recites Rāma’s names).

S: Bharata abused his mother Kaikeyī when he heard of Rāma’s banishment. To restore the condition of his throat Rāma embraced him at that part of the body, when they met in the forest.

“May he who has divine weapons protect my shoulders” (RR 6 c),

D: May he who bears divine weapons on his shoulders protect my shoulders.

“he who broke Śiva’s bow my arms” (RR 6 d).

D: (May he who was able to break Śiva’s bow with his arms protect my arms.)

“May Sītā’s husband protect my hands” (RR 7 a),

D: (May he who took Sītā’s hand in marriage protect my hands.)

S: After Rāma had taken Sītā’s hand in marriage he did not look at other women passionately the rest of his life.

May he protect my hands, I who am in the stage of a householder.

“he who defeated the son of Jamadagni (=Paraśurāma) my heart” (RR 7 b),

D: Rāma gave joy to the hearts of the Kṣatriyas by subduing Paraśurāma, who frightened them. Likewise may he protect my heart.⁷⁰

S: Paraśurāma’s heart which was full of anger was pacified by Rāma. May Rāma make my heart free from cruelty and anger.

“he who destroyed (the demon) Khara the middle portion of the body” (RR 7 b),

S: 1. Khara lived in the Daṇḍaka forest, in the middle between Ayodhyā and Laṅkā.

2. The middle portion of the body is subject to many diseases like stomach trouble. May Rāma destroy them as he destroyed Khara.

“Jāmbavat’s refuge my navel” (RR 7 d).

S: In the region of the navel (*maṇipuracakra*) a hidden power (*kuṇḍalinī*) is located. When the monkey Jāmbavat urged Hanumat to cross the sea he awakened the hidden power in Hanumat’s navel.

“May the lord of Sugrīva protect my waist” (RR 8 a),

S: Rāma and Sugrīva had agreed to help each other in finding their wives. After Rāma had killed Sugrīva’s enemy Vālin and gave the kingdom back to Sugrīva, the latter one was powerless, attached to sexual life and did not help Rāma (=the function of his waist was reduced). May Rāma protect my waist.

“the lord of Hanumat my thigh-bones” (RR 8 b).

S: Hanumat was famous for keeping celibacy. May Rāma protect my thigh-bones and make me self-controlled like Hanumat.

“May the best of the Raghu family, (the one) who destroyed the horde of demons, protect my thighs” (RR 8 c d).

S: The kings of the Raghu family helped Indra and got half of his throne in return that they could sit with their thighs at the same height as Indra. May Rāma protect my thighs that I may be able to do the same.

“May he who built the bridge (to Laṅkā) protect my knees” (RR 9 a),

S: Our body consists of the five elements: earth (located in the region from the feet to the knees), water (knee to navel), fire (navel to throat), wind (throat to the eye-brow), ether (eye-brow to the *brahmarandhra*, an aperture in the head). The “bridge” between the element earth and water is the knee. Likewise Rāma built a bridge between the earth and the sea. May Rāma give the necessary strength to my knees.

⁷⁰ DEVDHAR’s interpretation stops here.

"he who killed the ten-headed (Rāvaṇa) my shanks" (RR 9 b),

S: Rāma walked all the way to Laṅkā. Such is the relation between the killing of Rāvaṇa and the shanks.

"he who bestowed prosperity on Bibhīṣaṇa my feet" (RR 9 c);

S: The demon Bibhīṣaṇa came for refuge to Rāma and was accepted by him, although Śugrīva and others were doubtful whether they should trust him. Whosoever comes to Rāma's feet for refuge is accepted.

"may Rāma protect my whole body" (RR 9 d).⁷¹

b) The interpretation of Sātavaḷekar

An interesting interpretation of the stotra has been published by Paṇḍit S. D. SĀTAVALEKAR in the Marāṭhī periodical "Puruṣārtha", July 1952, pp. 121-128 entitled "Rāmarakṣā-stotrācā vicār" (Notes on the Rāmarakṣā-stotra). SĀTAVALEKAR's interpretation should be viewed in the light of the Indian Renaissance of the 19-20th cent. of which he was a product. SĀTAVALEKAR was an Āryasamāj member, who accepted only the authority of the Veda and worked for a renovation of Indian culture on the foundation of the oldest Indian religious documents. His interpretation as well as his attempt to correct some of the readings of the RR has been severely criticized by K. B. DIVĀṆ.⁷²

The verses 4 c to 9 address Rāma by different names referring to events in his life, and ask him to protect the parts of the body from the head to the feet. SĀTAVALEKAR (p. 122-124) finds in these names an allusion to different parts of India from her head, the Himālaya in the north to her feet, Kanyākumārī and Śrī Laṅkā in the south.⁷³ While reciting the RR one should remember that like one's body, India is a single unit and should not have been divided. On reciting the different verses and placing one's hand on the parts of the body which are mentioned, one should at the same time think of the different parts of India, of what happened there and Rāma's part in it. One should keep in mind the ideal of Rāma as a perfect man. India which has just won its independence should protect and improve that independence by trying to imitate Rāma's good qualities.

This interpretation is followed by three emendations for better readings in the following verses:

(a) "Who sits in the 'bound' lotus posture (*baddhapadmāsanaṣṭham*)"

In the meditation (*dhyāna*) verse (RR 0) Rāma is described as holding bow

⁷¹ This is left uninterpreted.

⁷² Śrīrāmarakṣā-stotra. Ek adhyayan, pp. 27, 34-35, 44.

⁷³ "Descendant of the Raghu family": the kingdom of the Raghu family was in the Himalaya region. "Son of Daśaratha": Daśaratha's kingdom was in Ayodhya. "Son of Kausalyā": Kausalyā came from Kosala. "He who was fond of the son of Sumitrā": Sumitrā came from Magadha. "He who was worshipped by Bharata": Bharata met Rāma in Citrakūṭa. "He who destroyed (the demon) Khara": Khara lived in Nāsik. "Jāmbavat's refuge", "lord of Śugrīva", "lord of Hanumat": the monkeys lived in Kiṣkindhā, i.e. Hampī. The rest of the verses contain allusions to Rāmeśvara, Dhanuṣkoṭī, Kanyākumārī, Laṅkā.

and arrows, sitting in the "bound" lotus posture and having Sītā on his lap with his face turned to her. SĀTAVALEKAR states that these three things are impossible at the same time. He understands the "bound" lotus posture as the Yogic lotus posture, where the right hand reaching behind the back holds the toe of the right foot and vice versa. For holding a bow one needs one hand unoccupied; furthermore one has to hold it in a standing position. In this posture it is also impossible for Sītā to be able to sit on his lap. Therefore SĀTAVALEKAR suggests the reading "(Rāma) who sits (with his feet kept) on a golden stool, which is bedecked with diamonds" (*hemaratnāsanaṣṭham*)⁷⁴. (b) "Those ... are not fettered by worldly existence (*na te saṃsāriṇo narah*)" SĀTAVALEKAR argues that in verse 25 cd ("those who enlogize Rāma with divine names are not fettered by worldly existence") the worldly life is considered as undesirable, probably under Jain or Buddhist influence. According to the Vedic *dharma* a virtuous worldly life as Rāma lived is not an ideal to be given up. Verse 25 cd also contradicts verse 10 cd: "... will have a long life, be happy, have sons, be victorious and a man of good conduct." Thus we should read here: "they lead (an ideal) worldly life (*santaḥ saṃsāriṇo narah*)."

(c) "Exclaiming 'Rāma, Rāma' roasts the seeds of existence ... (*bharjanam bhavabījānāṃ ... rāma rāmeti garjanam*)"

The fear of rebirth reflected in this line contradicts again the Vedic *dharma*. Therefore the reading "purifies the seeds of existence (to secure a better rebirth) (*śodhanam bhavabījānāṃ*)" should be adopted.

⁷⁴ Marāṭhī: *hirejadhī svarāṇcyā āsanāvar pāy soḍhū baslelā (rām va tyācyā aṅkāvā baslelī sītā)*.

III APPLICATIONS

I APPLICATION ACCORDING TO SANSKRIT SOURCES

Introduction: From the Agastya-Saṃhitā as well as from a small text called "Rāmarakṣāprayoga" we learn about a *rāmarakṣā-yantra*, its use and the number of recitations of the stotra that has to be observed to achieve a particular result and so on.

The Agastya-Saṃhitā (= AS), that is the Agastya-Sutīkṣṇa-Saṃvāda, is a 12th century⁷⁵ text on Rāma worship; it should not be confused with different works of the same title⁷⁶. Four editions of this work are mentioned in the "Bibliography of the printed Texts of the Pañcarātrāgama I" by D. H. SMITH on p. 4:

- (1) by RĀMANĀRĀYAṆADĀSA. Published by SETH CHOṬELĀL LAKṢMĪCAND bookseller, Ayodhyā. Printed at Jain Press. Lucknow 1898
- (2) by KĀMALAKRṢṆA SMṚTITĪRTHA. Calcutta 1910 (in Bengali script with a Bengali translation)
- (3) Ayodhyā s. d. (details unknown)
- (4) Mysore 1957 (Telugu script; details unknown)

Of these four the editions (1) and (3) seem to be identical; (2) and (4) are difficult to obtain and could not be consulted.

Only the edition by RĀMANĀRĀYAṆADĀSA has been used here, which contains many mistakes. Fortunately the section dealing with the drawing of the *rāmarakṣā-yantra* has been quoted in Ānandavana's Rāmārcanacandrikā (= RAC)⁷⁷ so that some readings could be compared and corrected.

The text of the Rāmarakṣāprayoga (= RRP) has been edited as "Rāma-kavaca" in Bṛhatstotraratnahāra (= BSRH), pp. 558-561. I have compared it here with two manuscripts:

⁷⁵ Cf. H. BAKKER: "The Agastya-saṃhitā and the History of the Rāma Cult" and "The Rise of Ayodhyā as a Place of Pilgrimage", p. 106. *Terminus ante quem* for the AS is Hemādri's quotation of the 26th Adhyāya of the AS at 1260 A. D. in his Caturvargacintāmaṇi (vol. II, part 1, pp. 981-986). On the date of the Catur. see P. V. KANE: History of Dharmasāstra. Poona 1930-1962, Vol. I, p. 753. - The New Catalogus Catalogorum reveals the textual situation of the AS: the manuscripts available differ widely in the number of chapters, their order, contents, titles etc. Only a careful textual study will show whether the RR is contained in the oldest manuscripts.

⁷⁶ Cf. D. SMITH: A descriptive Bibliography of the printed Texts of the Pañcarātrāgama. Baroda 1975, pp. 3ff.

⁷⁷ According to H. BAKKER: The worship of Rāma based on the Agastya-saṃhitā. Groningen 1980, p. 90 (appendix II) the probable date of Ānandavana and the RAC is the 15th or 1st half of the 16th century.

A = BISM 37/896

B = manuscript 867 of the Bombay Branch of the Royal Asiatic Society, Bombay (Catalogue of Saṅskṛta and Prākṛta Manuscripts of the B. B. R. A. Society, Bombay. Vol. II. By H. B. VELANKAR, pp. 269-270, no. 867). It is said to have come from the Rudrayāmala (tantra).

The readings of B have been collated with the text of the "Rāmakavaca" as they are closer to that text than A. The version of A is printed on the right side, those of the BSRH and B on the left side of the pages.

In the following a comparison and summary of the section of the AS and the RRP is given. The Sanskrit text of the passages of the AS concerned is found on pp. 94-98 corrected with the help of the readings of RAC where available. Then follows the text of the RRP (pp. 99-103). The information given in the RRP is similar but less elaborate than that of the AS except that it includes a long list giving the number of recitations necessary to achieve a particular purpose.

(a) Comparison of the structure of the AS and the RRP

Agastya-Saṃhitā

Rāmarakṣāprayoga

- | | |
|--|---|
| 0. Introduction (pp. 94-96) | 0. Introduction (pp. 99-100.2) |
| (0) Introduction; praise of the <i>yantra</i> (p. 94, verses 67-70; p. 94.33-34) | a) Mentioning of the seer, the metre etc. (p. 99.5-15) |
| (1) Method of drawing the <i>yantra</i> (p. 94, vv. 71-72, 79ab; pp. 95-96) | [b] Nyāsa on the heart and other points (p. 99.16-24) |
| a) The squares (p. 94, v. 71-75; p. 95.1-13) | c) Meditation (<i>dhyāna</i>) (p. 99.25-27)] ⁷⁸ |
| b) The material (p. 94, v. 76-77; p. 95.13-15) | d) 16 vowels (pp. 99.28-100.1) |
| c) Verses of the inner circle (pp. 94, vv. 78 cd-79 ab; p. 95.15-17) | 1. The RR (way of recitation; constituents of the <i>yantra</i>) (pp. 100.2-101) |
| d) "Making the <i>yantra</i> alive" (<i>prāṇapratīṣṭhā</i>) (pp. 95.24-96) | |
| (2) End: results to be achieved (p. 94, vv. 79cd-80; pp. 95.18-21) | (1) The <i>kavaca</i> section (pp. 100.2-101.2) |
| 2. The use of the stotra (pp. 97-98) | (2) Verses 10-15 of the RR (found in the inner circle of the <i>yantra</i>) (p. 101.12-17) |
| (0) Introduction (p. 97.1-5) | (3) "Making the <i>yantra</i> alive" (<i>prāṇapratīṣṭhā</i>) (pp. 101.19-102.6) [p. 101.3-11] |
| | 2. The use of the stotra (pp. 102.7-103.8) |

⁷⁸ [] = only in A.

- (1) Number of recitations (p. 97.6-19) (1) Number of recitations (pp. 102.7-44)
 (2) Prohibition (p. 97.20-32) (2) Drawing of the *yantra* (pp. 102.45-103.8)
 (3) Time and circumstances (pp. 97.33-98.22)
 (4) End (p. 98.23-24) 3. End (p. 103.9-10)

(b) Summary of the contents of the AS section

1. The drawing of the *yantra*:

Draw 12 vertical lines on three horizontal ones to obtain 22 squares; remove the horizontal line separating the last two squares as to make 21 squares. Write the Rāma-kavaca (here: verses 4 c-9, 8 cd omitted) into them by taking one out of 12 seed (*bīja*) syllables⁷⁹ and connect it to each quarter of the verses (e.g. *rām + rāghavāya namo + me śiraḥ pātu + rām* etc.), which has to be written in each square clockwise. Write the seed syllables in the upper squares in the right sequence, while those in the lower squares in the reversed sequence. In the 11th and 12th square write the two last syllables (*svā-hā*), then "*amukasya*", in the middle "*rakṣāṃ*", and on both sides "*kuru kuru*"⁸⁰. Write the six verses beginning from "*etāṃ rāmabalopetām ...*"⁸¹ in the inner one of two circles which are drawn outside the squares. "So 'ham" (I am that) is the soul of the *yantra* and should be written below the middle seed syllable; "*haṃsaḥ so 'ham*" (I am that swan) is the breath of the *yantra* and should be written at the sides. Write the *yantra-gāyatrī* "*yantrarājāya vidmahe varapradāya dhīmahi | tan no yantraḥ pracodayāt ||*"⁸² on the eight "lotus petals" of the *yantra* in groups of three syllables. According to the space left⁸³ write the formula for making the *yantra* alive (*prāṇapratīṣṭhā*). For the respective mantras see the text.

2. Use of the stotra

(0) Introduction

The RR is used in a one day ritual. During that time one should remain seated in the same position.

(1) Number of recitations for achieving a specific purpose:

- for getting a husband 220 times
 for getting children 64

⁷⁹ According to AS verses 74 cd-75: 1) *rām* (*svā-bīja*) 2) *klīm* (*kāma-bīja*) 3) *hrīm* (*śakti-bīja*) 4) *aim* (*vāg-bīja*) 5) *kṣraum* (*narasiṃha-bīja*) 6) *śrīm* (*lakṣmī-bīja*) 7) *ām* (*pāśa-bīja*) 8) *krom* (*aṅkuśa-bīja*) 9) *hum* (*arṇa-bīja*) 10) *phaḥ* (*vārāha-bīja*) 11) *svā*- 12) *hā* (*rāmabhadra-bīja*).

⁸⁰ Meaning: "Give protection to so and so".

⁸¹ Verses 10-15 of the RR.

⁸² "We know the king of the *yantra*, we think on the bestower of boons, this *yantra* may inspire us."

⁸³ In the *yantra* shown in the picture it is written in the outer circle.

- for wealth 64
 for victory 32
 to cure a mental⁸⁴ disease 32
 to cure diseases 12
 to calm down sorrow 80
 to stop quarrel 34
 to remove tiredness caused by a journey 34
 for nourishment of the body 80
 for curing (the effects of) poison 32
 to cure stomachache 34
 to remove fear 800
 to subjugate 100
 to destroy enemies 100
 to eradicate (one's adversary) 32
 to delude 32
 to pacify calamities on the personal etc. (= elemental and divine) level
 108
 to remove all obstacles - regularly three times (= morning, midday and evening) a day
 generally in all cases of danger - once

(2) Prohibition:

He who uses the RR to execute the six standard acts of magic (*sat-prayoga*) succeeds but does not achieve liberation⁸⁵. Therefore it is better to use the stotra without desire; it is a mantra which has the power to give liberation and should not be employed to kill others.

(3) Time and circumstances:

After smearing the place for recitation with cowdung one should sit in some posture (peculiarities of the material used for the seat are described on p. 98 v. 12-13) at the three *sandhyā* times (= morning, midday and evening). While reciting the verses from "*me śiraḥ pātu*" one should touch the various parts of one's body and conclude with the *vyāpaka-mudrā* (covering the whole body) while reciting "*pātu rāmo 'khilaṃ vapuḥ*" (may Rāma protect my whole body). A special ritual generally described in the Mantrasāstras is not required.

Before beginning the recitation the following mantra is recited:

*apavitraḥ pavitro vā sarvāvastāṃ gato 'pi vā |
 yaḥ smaret puṇḍarikākṣaṇṇ sa bāhyābhyantaraḥ śuciḥ ||*

"Whether pure or impure, in whatever condition one may be, he who recalls the lotus-eyed (Viṣṇu) becomes cleansed within and without."

⁸⁴ Read: *tathāivādhi*^o instead of *tathā vyādhi*^o in the Sanskrit text.

⁸⁵ T. GOUDRIAAN, *Māyā ...*, p. 253 remarks that "it is unclear in how far the authors pay lip-service to orthodoxy when they warn their readers that *kāmya* rituals do not lead their performers to salvation after death ... Vedic sacrifice and pure devotion is to be preferred above the performance of *kāmya* ritual."

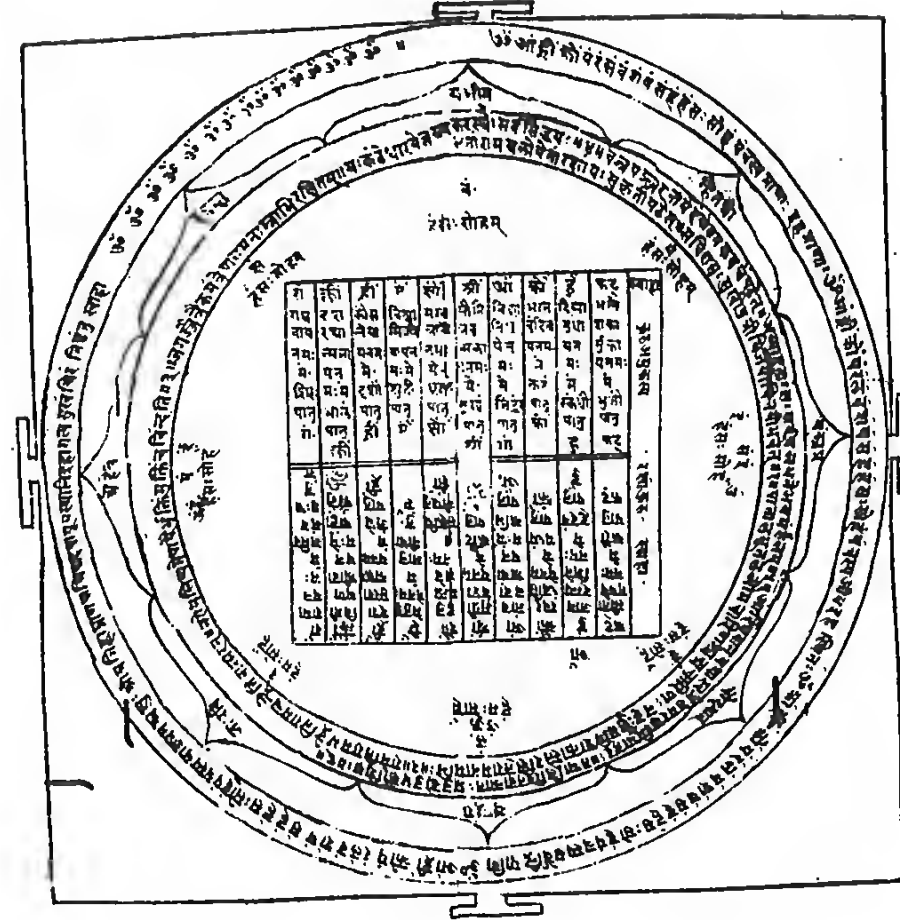
Finally one recites:

*mantrataś tantrataś chidraṃ deśakālārhavastutaḥ |
sarvaṃ karoti niśchidraṃ nāmasaṃkīrtanaṃ hareḥ ||*

“The utterance of Viṣṇu’s name removes all deficiencies (committed in the ritual) due to the mantra, its use, place, time, qualification and material.”

(c) Number of recitations of the RR according to the RRP

- to obtain a wife 111 times (BSRH): 121 times (A)
to cure (someone) of poison 129 (AS: 32)
for obtaining wealth 21 (BSRH): 20 (A) (AS: 64)
for meditation (misprint) 100 (BSRH) / for increase of corn 200 (A)
to prevent the death of children 13 (BSRH): 12 (A)
victory in a dispute about a she-buffalo or gambling 33 (BSRH) / about land,
a sheep or gambling (A)
for getting progeny 84 (BSRH): 64 (A, AS)
for victory in a battle 37 (BSRH): 32 (A)
to cure grief 88 (BSRH): 80 (A, AS)
to remove harm caused by demons 100
to get children 84 (BSRH): 80 (A)
to stop quarrel 40 (AS: 34)
to eradicate (one’s adversary) 62 (BSRH): 32 (A, AS)
to stop rain 36
to keep off menstruating women 64 (BSRH) / to stop cold 64 (A)
to remove the illment of itching 63 (BSRH) / to remove a hump-back 62 (A)
to cure (someone) of snake poison 12 (BSRH) / to destroy poisonous snakes
32 (A)
to remove rheumatism 62
to remove other diseases 72 (BSRH) / to remove a disease caused by food
(food-poisoning?) 32 (A)
to destroy fruits on the tree (of the enemy) 36 (BSRH): 54 (A)
to bind horses and bulls 74 (BSRH) / to check a horse running fast 74 (A)
to remove earth-quakes 148 (BSRH)
to remove enmity 148 (BSRH)
to remove the swelling of the abdomen caused by bile 56 (A)
to gain wealth 80 (A)
to cure inflammation of the mouth 144 (A)
to stop thieves 148 (A)
to calm down pain 157
to subjugate 100
to stop cold (BSRH) (64 in A previously)
to remove kings (read: ghosts?) 148 (BSRH)
to stop a thief 148 (BSRH)
for nourishment of the body 80
to stop illusion 32
to remove danger on a journey 34
to remove stomachache 36 (BSRH): 116 (A)



The *rāmarakṣā-yantra* as printed in “*Rāmarakṣāstotram*. Mudgalācārya-kṛtātīkāśahitam. Rājarājeśvarī Yantrālaya. Vārāṇasī 1907”. It comes close to the description given in the AS but does not agree in all points. In the centre the 21 squares with the Rāma-kavaca are drawn, out of which the 11th and 12th ones contain the syllables “*svāhā*” (a second “*svāhā*” should be written upside down in line with the seed syllables at the bottom) and “give protection to so and so (*kuru amukasya rakṣāṃ kuru*)”. “*Haṃsaḥ so 'haṃ*”, the breath of the *yantra* is written around the squares, “*im im*”, the eyes of the *yantra*, and “*um ūm*”, the ears at both sides. The inner circle contains the verses 10–15 and the “lotus petals” with the *yantra-gāyatrī*, which is written in groups of three syllables. The outer circle shows the formula for making the *yantra* alive (*prāṇapratīṣṭhā*).

a) Text of the Agastya-Saṃhitā section

AS (120 a. 4-122 b.4)

RAC ((131.12-133.14))

¹agastya uvāca¹ |

vakṣyāmi rāmacandrasya ² yantraṇi kavacasamjñitam	67
dhāraṇāt tasya martyānām ³ jāyante sarvasiddhayaḥ	68
naśyanti sarvapāpāni vipado yānti saṅkṣayam	69
bhūtapretapīśācādyāḥ palāyante ca darśanāt	70
mītrāṇi sthīratām ⁴ yānti śatravo yānti mītratām	71
grahāḥ prasādam āyānti dāsyam yānti mahābhīṭāḥ	72
kim atra bahunoktena nāsty anena sudurlabham ⁵	73
yantraṇa rāmabhadrasya vajrapāñjarasamjñinā (120 b)	74
koṣṭhāḥ sahaikaviṃśatyā pañktidvayavibhūṣitam	75
vinyaśed uttamam cakram ⁶ etasmin kavacam likhet	76
dvādaśākṣaravarṇāni ⁷ gṛhādyanteṣu vinyaset	77
annulomavilomābhyaṃ prādakṣiṇyakrameṇa ca	78
rāghavādīni nāmāni namaskāreṇa yojayet ⁸	79
me śīraḥ pātv ivēva ⁹ syāt sarvato rākyaḥojanā ¹⁰	80
sādhyākhya samyutā ¹¹ ((132)) saṣṭhyā ¹² svāhety ekādaśe grhe	
svakāmaśaktivāgvarṇāni ¹³ nārasimham ataḥ param	
lakṣmīpāśāṅkuśārṇāni ¹⁴ vārāhaṃ phalavarūpakam	
svāheti rāmabhadrasya dvādaśākṣaram īritam	
sauvarṇe rājate patre bhūrje vā samyag ālikhet	
atha vā tāmrapatre ca gulikīkṛtya ¹⁵ dhāraye(121 a)	
yāvajjīvaṃ tu sauvarṇe raupye viṃśativārṣikam ¹⁶	
bhūrje dvādaśavarṣāṇi tadardham ¹⁷ tāmrapatrake	
evam lekhyaviśeṣeṇa ¹⁸ yantraśaktiḥ pratiṣṭhitā	
etām rāmabalopetām ¹⁹ ityādiślokaṣaṭkakaṃ	
yantrād bahiḥpradeśe ²⁰ tu vṛttākāram yathā likhet	
sarvaduṣṭopāśamanam sarvopadravanāśanam	
āyur ārogyam aiśvaryaṃ putrapautrapravardhanam	
sarvān kāmān avāpnoti viṣṇulokaṃ sa gacchati ²¹	

asyārthaḥ |

vakṣyāmiṭy ārabhya vajrapāñjarasamjñinetyantaṃ²² spaṣṭam ||¹ alhāṣṭamaṃ yantraṃ kavacākhyaṃ ||

tatraivoktam agastyena yantraṃ jāitram pratanyate ||

agastya uvāca RAC 131.11f.

² bhadrasya RAC. ³ martyebhyo v. l. RAC (= varia lectiones given in the footnotes of the RAC edition). ⁴ tā AS. ⁵ samam śubham RAC. ⁶ cakroṣam AS. ⁷ varṇāṃś ca RAC. ⁸ yojayet AS. ⁹ ivēva v. l. RAC. ¹⁰ gātrayojanā v. l. RAC. ¹¹ tāṃ RAC. ¹² saṣṭhyāṃ AS; saṣṭī svāhety v. l. RAC. ¹³ śaktiṃ rāg° RAC. ¹⁴ lakṣmīṃ pāśo° RAC. ¹⁵ gulikī° AS; gulakī° v. l. RAC. ¹⁶ varṣakam AS. ¹⁷ tadardhadho AS. ¹⁸ vilikhyo śeṣeṇa RAC. ¹⁹ valopetām AS. ²⁰ hīpṛo° AS. ²¹ ti || iti || RAC. ²² tam ity° RAC.

dakṣiṇottararekhātrayasyopari prākpaścimāgrarekhādrādaśake ṛpite dvāvīṃśatikōṣṭhakāni bhavanti | ²³ antimakoṣṭhadvayamadhyarekhāpākaraṇe ekaviṃśatikōṣṭhāni bhavanti²⁴ | taiḥ sārddham pañktidvayavibhūṣitam uttamam cakram vinyaset | tatra śrī(121 b)rāmakarvacam likhet | tad yathā – dvādaśākṣaramantravarṇānām madhye ekaikena rāghavāya namo me śīraḥ pātv iti yojitam saṃpuṣitam ekaikapadam²⁵ ekaikasmīn koṣṭhake prādakṣiṇyena likhet | evam²⁶ uparitanapañktāv anulomyena daśapadānām samāveśaḥ | adhanapañktau prātilomyena punar viparītenaiva mantravarṇanai-kaikena saṃpuṣitānām uparitanānām²⁶ daśapadānām samāveśaḥ <|> ekādaśadrādaśe²⁷ tūrvaritam²⁸ varṇadvayam | tata ūdhvam²⁹ amukasyeti³⁰ likhet tato dhāḥ rakṣām likhet³¹ madhye³² <|> pārśvayoḥ kuru kuru | tad eva varṇadevayam viparītam likhet | evam ekaviṃśatikōṣṭhānām³³ viniyogaḥ | ((133)) tad evaṃ³¹ dvādaśavarṇātmakam mantram darśayati svetyādīnā | sauvarṇa³⁵ ityādi yantraśaktiḥ³⁶ pratiṣṭhitetantaṃ śeṣam³⁷ spaṣṭam | tatra yāvajjīvam ityādi tāmrapatraka³⁸ ityantam sarvayantrasādhāraṇam | etām ityādiślokaṣaṭkam yantrād bahiḥsthale³⁹ vṛttam⁴⁰ yathā bhavati (122 a) tathā likhet | śeṣam spaṣṭam |

na santi guravo yasya naiva dīkṣāvidhikramah |

rāmarakṣām⁴¹ paṭhen nityam⁴¹ tulasīdalam arpayet ||⁴²dīkṣāntaraśatenāpi naitat⁴³ phalam avāpyate |ity agastyenoktatvāt⁽¹⁾ rāmarakṣāsamam na hi⁴¹ ||prādakṣiṇyakrameṇa⁴⁵ ceti cakārasūcītarthaṃ⁴⁶ granthāntaroktam⁴⁷ draśavyam⁴⁸ |⁴⁹ so haṃ⁴⁹ yantrasya jīvaḥ syān madhyabījād⁵⁰ adho nyaset |haṃsaḥ so haṃ iti prāṇam⁵¹ īśānyādīkramāḥ likhet⁵² ||im īm netre nyaset pārśve⁵³ um ūm śrotre tathāiva ca |viśeṣo ṣṭadalādau tu gāyatrīlekhane smṛtaḥ⁵⁴ |

yantrarājāya vidmahe varapradāya dhīmahi |

tan vo yantraḥ⁵⁵ pracodayāt ||ity arṇān mantragāyatrīyāḥ⁵⁶ pratiyantraṃ⁵⁷ triśo likhet⁵⁷ |

²³ gatarekhāpākaraṇenaiko° RAC. ²⁴ om. RAC. ²⁵ om. AS. ²⁶ om. AS. ²⁷ ekādaśakoṣṭhe dvādaśe AS, ekādaśe koṣṭhe RAC. ²⁸ pūrreṇam AS. ²⁹ om. RAC. ³⁰ amukasya rakṣam RAC. ³¹ om. RAC. ³² madhya AS. ³³ eva ko° AS. ³⁴ eva RAC. ³⁵ ne AS. ³⁶ mantra° AS. ³⁷ om. RAC. ³⁸ tāmra AS. ³⁹ bahiḥsthal AS. ⁴⁰ vṛttam AS. ⁴¹ et nī° AS; vadenn eva RAC. ⁴² yjet || 1 || AS. ⁴³ na tat RAC. ⁴⁴ hy onyat RAC. ⁴⁵ dakṣiṇa° AS. ⁴⁶ raḥ samvocaḥyārthoḥ AS. ⁴⁷ thātaro° AS. ⁴⁸ iṣṭavyam AS. ⁴⁹ hasaṃ RAC. ⁵⁰ rī° AS. ⁵¹ na AS. ⁵² et || 2 || AS. ⁵³ pa° AS. ⁵⁴ tā RAC; taḥ || 3 || AS. ⁵⁵ tra AS. ⁵⁶ tryā AS. ⁵⁷ rīśodhayet AS.

(1) Cf. AS 6th Adhyāya;

na santi guravo yasya naiva dīkṣāvidhikramah |

rāmarakṣām vadenn eva tulasīdalam arpayet || 27

dīkṣāntaraśatenāpi naitat phalam avāpyate |

dīkṣiṣeṣo api sarveṣu rāmadīkṣiṣā uttamah || 28

agre yathāvakāśena pratīṣṭhāṃ prāṇadāṃ likhet ||⁵⁸
 om āṃ hrīm krom yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ haṃ haṃsaḥ
 so 'haṃ yaṃ(122 b)trasya vāṃmanaścaṅsu(h)śrotrajihvāghrāṇaprāṇā⁵⁹
 ihāgatya sukhaṃ ciraṃ tiṣṭhantu svāhā
 om āṃ hrīm krom yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ saṃ haṃ
 haṃsaḥ so 'haṃ yantrasya prāṇā iha⁶⁰ prāṇā
 om āṃ hrīm krom yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ saṃ haṃ
 haṃsaḥ so 'haṃ yantrasya jīva iha sthitaḥ
 om āṃ hrīm krom yaṃ raṃ laṃ vaṃ śaṃ ṣaṃ saṃ saṃ haṃ
 haṃsaḥ so 'haṃ yantrasya sarvendriyāṇi |
 iti yantroddhāraḥ ||

58 likhet | prayogasāre –

bhūmispṛṣṭaṃ śavasprṣṭaṃ śliṣṭaṃ uirmālyasamgatam |
 dagdham āliṅgitaṃ śrīṇaṃ yantraṃ jātu na dhārayet ||
 iti sarvayantrasādhāraṇakramaḥ |
 iti śrīmatparamahansa-parivṛṇājakācāryaśrīmanmukundavṇaśrīcaranaśiṣyānu-
 darana-vīracitāyāṃ rāṇārcāucandrikāyāṃ caturthaḥ paṭalaḥ || 4 || RAC.
 59 °jihvāṃ ghrāṇaṃ prāṇa AS. 60 ihā AS.

AS 122 b.4–125 b.2

yathā rakṣāprayogaś caikāhika¹ ekasminu eva divase sūryodayād ādāyāstaṃ
 yāva(t) tāvatā kālenaikāsanena yāvati² samkhyā pāṭhasya³ taddaśāṃsair homa-
 mārjanatarpanabhojanādi kṛtvā sampannapuraścaryāsvarūpasiddhaye⁴ ya-
 tet(a) |

rakṣāṃ jape(t) tu patyartham viṃśatyuttare^{4a} dve sate |
 apatyārtham catu(h)śaṣṭir dhanalābhāyāśītir matā || 1
 jayārtham caiva dvātriṃśat tathā vyādhinivṛttaye⁵ |
 roganāśāya dvādaśa śokasya śāntaye 'śītiḥ (123 a) || 2
 kalahasya nivṛttaye catuṣtriṃśat⁶ jape sudhīḥ |
 tathāiva mārgajanyasya tāpasya ca nivṛttaye || 3
 śarīrapuṣṭaye 'śītir dvātriṃśa(d) viśuśāntaye |
 tundaśūlavinaśāya ṣaṭtriṃśac ca⁷ japec chuciḥ || 4
 bhūtinivṛttaye⁸ caiva japed aṣṭaśatāni vai |
 śataṃ vaśīkaraṇārtham śatrunāśāya ca tathā || 5
 uccāṭanamohanābhyaṃ dvātriṃśac ca jape sudhī(h) |
 ādhyātmadikalāpānām⁹ śāntaye 'ṣo(t) taraśatam¹⁰ || 6
 sarvavighnanivṛttyartham¹¹ trisandhyam ca jape sadā || 6
 sāmānyataḥ sarvatra bhayamātre caikapāthaḥ |
 yathā prayogavidhir uktas tathā niśedho¹² 'py ucyate |
 yathā sutīkṣṇa muivaryātra ṣaṭprayogapradarśanam |
 sarvābhīṣṭārthatattvasya¹³ dyotanāya mune punaḥ || 7
 naiva kartavyam ity eva muktir dūratarā yataḥ |
 kiṃ ca prayogakartṛnām (123 b) paraloko na vidyate || 8
 prayogasiddhir eteṣāṃ phalam nānyad bhavaty api |
 niṣkāmaṇām¹⁴ tu bhaktānām japahomādikarmasu |
 muktir eva phalam teṣāṃ yeṣāṃ kiṃcin na vidyate || 9
 ekaikasya vidhānasya (na)⁽¹⁾ kutrāpi phaladvayam |
 sutīkṣṇa dṛṣyate tasmān niṣkāmo rāmam arcayet || 10
 vidvān brahmāstram ādāya śaśādaṃ na vimocayet |
 nāyaṃ muktīprado mantra māraṇādaṃ prayujyatām¹⁵ || 11
 ity ādi |
 atha rāmarakṣāyāḥ smarānakāle deśakālāsanādayo nirṇīyante | deśam¹⁶ go-
 mayādīnopalīpya sandhyādīkālatraye yathāsamabhavam āsanamudrādi vidhāya
 mudrāvāhanayādīsapadaśaśrīrāmabhadrapūjāprakāra¹⁷ uktaḥ¹⁸ | āsauāni sva-
 stikavajrakamalādīlakṣaṇāni¹⁹ vistārabhayān na likhitāni |
 kaṃcid²⁰ āsane viśeṣam āha | (124 a)

1 °ke AS. 2 °ti AS. 3 pa° AS. 4 °puraścāryā° AS. 4a °tara AS. 5 read:
 tathāivādhiṃ? 6 catuḥ° AS. 7 car AS. 8 °tiye AS. 9 adhyātmyādīka° AS. 10 'ṣho°
 AS. 11 °vṛtyartham AS. 12 niśedho AS. 13 °abhiṣṭhā° AS. 14 °nām AS. 15 prapū°
 AS. 16 deśo AS. 17 mudrāvāhi° AS; °kāre AS. 18 ukta AS. 19 °lādīni lakṣṇāni AS.
 20 kiṃcid AS.

(1) Cf. parallel in Tārābhaktisudhānava (by Narasimha, Ed. P. BHATTACHARYA,
 Calcutta 1940) p. 354, quoted by GOUDRIAAN, Māyā, p. 456, note 1.

- kuśāsane bhaved āyuh mokṣaḥ syāt vyāghracarmaṇi²¹ |
 ajine sarvasiddhiḥ syāt kambale²² siddhir uttamā || 12
 vastrāsaneṣu dāridr(y)aṇi dharaṇyāṇ²³ śokasaṃbhavaḥ |
 śilāyāṇ ca bhavet vyādhi(h) kāṣṭhe vyarthapariśramaḥ || 13
 rakṣāmukhyā mudrayā tu me śiraḥ pātu ityārabhya sarvatra pāṇi(no)pasprś-
 yānte vyāpakamudrayā "pātu rāmo 'khilam vapur" iti mudrānyāsaḥ ||
 atra sarvamantraśāstrasādhāraṇakāraṇānāṇ²⁴ mantrasodhanatāḍa(nā)dī-
 nāṇ²⁵ rāśimelanarṇadhanasodhanādīnāṇ ca naivopayogaḥ yato mantradevaḥ
 sarvasya śaraṇaṇi suhṛd ca svāmī cāto narṇadhanādīśuddhyaśuddhī²⁶ (|) yad
 vā rāmeti²⁷ kevalaṇ niranubandhaṇ²⁸ nāmamātraṇ mīmāṃsako²⁹ nava kar-
 masāṅgatāpādanāya smaraṇ yathā apavitraḥ pavitro vā⁽²⁾ iti mantram ādau
 paḥṭhy ante ca
 mantrataś tantrataś chidraṇ deśakālārhavastu(124 b)taḥ (|)
 sarvaṇ karoti niśchidraṇ nāmasaṇkīrtanaṇ harer (||)
 iti paḥṭhati pāpair na lipyate ||
 evam upāsakāḥ³⁰ snehasaṇbandhasaṇbaddhahṛdayāḥ rāmabhadra iti smaraṇ-
 ti (|) jñānayogenopāsakāḥ³¹ yogino rāmacandreti cinmayāṇ saccidānanda-
 ka(n)daṇ bhāvayanti | yathā
 ramante yogino 'nante saty ānande cidātmani (|) iti⁽³⁾
 taṇ te somam ivodyantam . . . ityādi⁽⁴⁾
 rāmeti rāmabhadreti rāmacandreti padaiḥ karmopāsanāṇjñānayogānāṇ taddhar-
 miṇāṇ ca karmibhaktajñānāṇ³² cāvaloka ity anavadyam ||
 (125 b) ity agastyasaṇhitāyāṇ paramarahasye hanumanmantrayantraśrīrāma-
 kavacayantroddhāraphalaśrutikathanaṇ nāma dvātriṇśo 'dhyāyaḥ || 32 ||

21 °carmi° AS. 22 °vale AS. 23 dhari° AS. 24 °śāstrā° AS. 25 °tāḍadī° AS.
 26 °suddhīti AS. 27 ra° AS. 28 niranuṇvan° AS. 29 mīmāṃsiko AS. 30 upāsi° AS.
 31 °sikāḥ AS. 32 karma° AS.

- (2) apavitraḥ pavitro vā sarrāvasthāṇ gato 'pi vā |
 yaḥ smaret puṇḍarikākṣaṇ sa bāhyābhyantaraḥ śuciḥ ||
 (3) Cf. Rāmarakṣāstotra. Mudgalācāryakṛtāṅgikāśahitam p. 7.1-4: rāmasabdāś ca pa-
 rabrahmaparatvena padmapurāṇe dṛṣṭaḥ
 ramante yogino 'nante saty ānande cidātmani |
 iti rāmapadenāsau parabrahmābhīdītyate || iti ||
 (4) Source unknown.

b) Text of the Rāmarakṣāprayoga

Rāmakavaca

śrīgaṇeśāya¹ namaḥ ||
 om asya śrīrāmakavacasya²

viśrāmitra ṛṣiḥ |
 anuṣṭup chandaḥ |
 śrīrāmo³ devatā |

sītā bījam⁴ |
 hanumān śaktiḥ⁵ |

śrīrāmārādhane⁶ jape
 viniyogaḥ |

am⁷ ām im īm um ūm ṛm ṛṇi
 ḷm ḷm em aiṃ om aum am aḥ
 °om glaum⁸ 16 |

Rāmarakṣāprayoga

atha rāmarakṣāprayogaḥ prārambhaḥ
 śrīreṇkaṇeśāya¹ namaḥ |
 asya śrīrāmarakṣādvādaśākṣara-
 mantrasya

viśrāmitra ṛṣiḥ
 śirasi jagatīchandase namaḥ
 mukhe śrīrāmāparamātmāderatāya(i)
 namaḥ

hṛdaye oṃbījāya namaḥ
 gubhye svāhāśaktaye namaḥ
 pādāyoh oṃklīṅklīlakāya namaḥ
 sarvāṅge mama caturvidhapuru-
 śārthajape viniyogaḥ

atha nyāsaḥ
 oṃ rāṇ klīm oṃ hṛdayāya namaḥ
 oṃ hrīm aiṃ oṃ śirase svāhā
 oṃ kṣraṇ² śrīrāmasīkhāyaī raṣaḥ
 om āṇ kraum oṃ kavacāya hum
 oṃ huṃ phaḥ oṃ netrāyāya rauṣaḥ
 oṃ svāhā om aśrīya phaḥ
 iti mantrān karayor viniyasya
 hṛdayo(d)diṣṭam api viniyas(y)et
 mūlena vyāpakāṇ vidhāya dhyāyan
 oṃ caritam . . . (RR 1-4 ab)
 iti jñātvā dhyāyan
 mānasopacāraiḥ saṇpūjya kavacaṇi
 nyas(y)et

om aṇi glaum am om	1
om āṇ glaum ām om	2
om iṇi glaum im om	3
om īṇi glaum īm om	4
om uṇi glaum um om	5
om ūṇi glaum ūm om	6
om ṛṇi glaum ṛm om	7
om ṛṇi glaum ṛm om	8
om ḷṇi glaum ḷm om	9
om ḷm glaum ḷm om	10
om em glaum em om	11
om aiṇi glaum aiṃ om	12
om om glaum om om	13
om aum glaum aum om	14
om am glaum am om	15

1 atha rāmarakṣāprayogaḥ prārambho 'yam |
 śrī° B. 2 °rāmarakṣāstotramantrasya B.
 3 °rāmacandro B. 4 om. B. 5 om. B.
 6 °arādhane BSRH; °rāmabhaktiḥ prasāda-
 siddhyartho B. 7 oṃ rāmāya namaḥ | om
 am B. 8 om om | oṃ glaum om | 1 | oṃ
 glaum om | 2 | oṃ glaum om | 3 | . . . | 16 | B.

1 vyāṇkaṇa° A. 2 kṣraṇ A.

	<i>om aḥ glaum aḥ om</i>	16
	<i>om prārambhah</i>	
	= (<i>om rām ... rām om</i>)	
	=	
<i>om</i> ⁹ <i>śrīm om rām rāghavāya</i> ⁹ <i>namo</i>		
<i>me śiroḥ pātu rām om</i>		
<i>om</i> ¹⁰ <i>klīm doṣarathātmajāya namo</i>		
<i>me bhālam pātu klīm om</i>		
<i>om hrīm</i> ¹¹ <i>kausal(y)eyāya</i> ¹² <i>namo</i>		
<i>me dṛṣau pātu hrīm om</i>		
<i>om</i> ¹³ <i>aiṃ viśvāmitrapriyāya namo</i>		
<i>me śrutī pātu aiṃ</i> ¹⁴ <i>om</i>		
<i>om kṣraum</i> ¹⁵ <i>makhatrātre namo</i> ¹⁶		
<i>me ghrānam pātu</i> ¹⁷ <i>kroum om</i> ¹⁷		
<i>om</i> ¹⁸ <i>śrīm saumitrivatsalāya</i> ¹⁸ <i>namo</i>		
<i>me mukham pātu śrīm om</i>		
<i>om āṃ vidyānidhaye namo</i>		
<i>me jihvām pātu āṃ om</i>		
<i>om krom bhāratavanditāya namo</i>		
<i>me kaṇṭham pātu krom om</i>		
<i>om</i> ¹⁹ <i>hum divyāyudhāya namo</i>		
<i>me skandham pātu</i> ²⁰ <i>hum om</i> ²⁰		
<i>om phaṭ bhagveśakārmukāya namo</i>		
<i>me bhujam pātu phaṭ om</i>		
<i>om</i> ²¹ <i>phaṭ</i> ²¹ <i>sītāpataye namo</i>		
<i>me karau pātu phaṭ om</i> ²²		
<i>om hum jāmādagnyajite namo</i>		
<i>me hṛdayam pātu</i> ²³ <i>hum om</i> ²³		
<i>om</i> ²⁴ <i>krom</i> ²⁵ <i>kharadhvaṃsine namo</i>		
<i>me madhyam pātu krom</i> ²⁶ <i>om</i>		
<i>om āṃ jāmavadāśrayāya namo</i>		
<i>me nābhīm pātu āṃ om</i>		
<i>om śrīm sugrīveśāya namo</i>		
<i>me kaṇṭham pātu śrīm om</i>		
<i>om kṣraum</i> ²⁷ <i>hanamatprabhāve namo</i>		
<i>me sokthiniṭ pātu kṣraum</i> ²⁷ <i>om</i>		
<i>om aiṃ</i> ²⁸ <i>raghūttamāya</i> ²⁹ <i>namo</i>		
	= (<i>rakṣoḥkulavināśakṛdroghūttamāya</i>) ³	
	=	
<i>me nṛv pātu aiṃ om</i> ³⁰		
<i>om hrīm</i> ³¹ <i>setukṛte namo</i>		
<i>me jānuṇī pātu</i> ³² <i>hrīm om</i> ³²		
<i>om klīm</i> ³³ <i>daśomukhāntakāya namo</i>		
<i>me jaṅghe pātu klīm</i> ³³ <i>om</i>		
<i>om rōṇi</i> ³⁴ <i>vibhīṣaṇāśrīdāya</i> ³⁶		
	= (<i>bibhīṣaṇāśrīdāya rōmāya</i>)	

9 *om śrīrāghavāya* B. 10 *om aiṃ* BSRH. 11 *hrīm hrīm* BSRH. 12 *kaśā*° B. 13 *om*. BSRH. 14 *om aiṃ* BSRH. 15 *glauṃ* BSRH. 16 °*maḥ* BSRH. 17 *om glaum* BSRH. 18 *sraum om śrīsaumitra*° BSRH. 19 *om om hrīm* BSRH. 20 *phaṭ hrīm om* BSRH. 21 *phaṭ svāhā* | B. 22 *svāhā* | *om* | B. 23 *om om hum om* BSRH. 24 *om*. BSRH. 25 *krōṃ* BSRH; *kraum* B. 26 *kraum* B. 27 *kṣaum* BSRH. 28 *hraum* B. 29 °*māya rakṣoḥkulavināśāya* B. 30 *āṃ* BSRH. 31 *aiṃ* B. 32 *aiṃ āṃ* BSRH; *aiṃ om* B. 33 *hrīm* B.

3 °*kṛtra*° A.

śrīrāmāya namo me pādāv akhilaṃ
*vapus ca pātu rām om*³⁵ |

RR 10-15³⁷

*so 'ham haṃsah svāhā kuru*³⁸
*mama rakṣām kuru*³⁸ *svāhā*³⁹ |
yantrorājāya vidmahe
*varapradāya*⁴⁰ *dhīmahi* |
tan no yantraḥ pracodayāt ||
om āṃ hrīm krom yaṃ raṃ laṃ
raṃ śaṃ śaṃ saṃ haṃ
haṃsah so 'ham yantrasya jīva
iha jīvaḥ sthitah |
so 'ham haṃsah svāhā |
yantrasya prōṇā
iha prōṇā āyantu
sukham ciram tiṣṭhantu svāhā |
haṃsah so 'ham om hrīm
om āṃ hrīm yaṃ raṃ laṃ raṃ
śaṃ śaṃ saṃ haṃ
haṃsah so 'ham svāhā
*yantrasya sarvendriyāṇi iha sthitāḥ*⁴¹ |
haṃsah so 'ham
om āṃ hrīm krom yaṃ raṃ
laṃ raṃ śaṃ śaṃ saṃ haṃ
haṃsah so 'ham svāhā |
yantrasya vāṇmanaścakṣuḥśrotroṇi
prāṇo ghrāṇomukham iha āyantu

om svāhā
om so 'ham haṃsah svāhā
kuru kuru mama rakṣāṇi
kuru kuru svāhā om
samāptah

atha gōyatṛ
yantrorājāya vidmahe
varapradāya dhīmahi |
tan no yantraḥ pracodayāt ||

10ab + 12ab = 1
12cd + 14ab = 2
10cd + 12cd = 3
14cd + 11ab + 13ab = 4
15ab + 11cd = 5
13cd + 15cd = 6

*iti rajanāmedaṃ stotraṃ sampūrṇam*⁴

34 *klīm* B. 35 *bibhīṣaṇāya namo me pādāv*
pātu | *klīm om* || *om rām rāmāya namo me*
vapus ca pātu rām om B. 36 *vibhīṣaṇāya*
śrīdāya BSRH. 37 *om etām rāmābalope-*
tām ityādislokaṣaṭkaṃ paṭhet | *aya(ṇi) ma-*
hāmantraḥ | *so ...* B. 38 *kuru kuru* B.
39 *svāhā* || 8 || *om namo bhāgavate sarvot-*
tamāya nivāraṇāya phaṭ svāhā | *ity edrab-*
hasahasrabhaga (?) *gacchati* | *iti śrīru-*
drayāmale haragaurīsaṃvāde rāmārakṣā-
prayogaḥ samāptah || B. 40 *varapradā-*
nāya BSRH. 41 *read: sthitāni*.

4 °*ṇoḥ* A.

sukham ciraṃ tiṣṭhantu srāhā |
om āṃ hrīṃ krom am āu im īm um
ūm ṛm ṛiṃ ṛuṃ īm em aim om aum au
aḥ yaṃ raṃ laṃ vaṃ saṃ ṣaṃ saṃ
haṃ haṃsa(h) so 'ham om hrīṃ śrīṃ
hrīṃ phaḥ

aṅgaṅārthe 111
viṣanivṛttaye 129 |
dhanaprāptaye 21 |
dhyānārthe 100 |
bālakamarājanivṛttaye 13 |
mahīśīd(y)ūtavādajaye⁴² 33 |
apadyaprāptaye 84
yuddhe jayārtham 37 |
śokanivṛttaye 88 |
rakṣāpīḍānivṛttaye 100 |
prajālabhe⁴³ 84 |
kalahanivṛttaye 40 |
necātanāya 62 |
vṛṣṭīnivṛttaye 36 |
rajasvalānivṛttaye 64 |
kaṇḍīryādhanivṛttaye 63 |
sarpaviṣanivṛttaye 12 |
vātagulmanāśanāya 62 |
anyaroganāśanāya 72 |
vṛkṣaphalavīnāśanāya 36 |
aśvagavabandhanāya 74 |
bhūkampanivṛttaye 148 |
vairanivṛttaye 148 |

pīḍāśāntaye 157 |
vaśīkaraṅārthe 100 (|)
śūtanivṛttaye 33 |
bhūpanivṛttaye⁴⁴ 148 |
cauranivṛttaye 148 |
sarīrapuṣṭaye 80 |
bhrāntīnivṛttaye 32 |
mārge bhayanāśanāya 34 |
udaraśūlanāśanāya 36 |
om hrīṃ śrīṃ hrīṃ phaḥ
ante sarvatra agavi(d)dhapatake⁴⁵
bhūṛje kuṃkumāgarurocanaiḥ sulī-
khitam agrakair nirmītam
bāhyaiḥ sarvasumadhyagair prapūcā-
kaṣṭhabījaṃ likhet |
sādhyā(ṃ) madhyacatustaye⁴⁶ vilikhya

kāmanāpatkaratvena⁵ prayogah
cāṅganāprāptiyarthakaracāṛṭti 121
nirviṣam 129
dhanaprāpti 20
dhānyavṛddhi 200
bālakamarājanivṛtti 12
mahīmeśadyūtavādē⁶ jayoh 33
apadyaprāptih 64
yuddhe jayah 32
śokanivṛttih 80
rakṣā(ḥ)pīḍānivṛtti 100
prajālabha 80
kalahanivṛtti 40
necātanā 32
vṛṣṭīnivṛtti 36
śūtanivṛtti 64
kubjaryādhanivṛtti 62
viśasarpānāśanam 32
vātagulmanāśanam 62
annaroganāśanam 32
vṛkṣaphalavīnāśanam 54
aśradhāranagatībādhaḥ 74

pitta gulmanāśanam⁷ 56
saṃpattiprāptih 80
mukha(pā)kanivṛttih 144
coranivṛttih 148
pīḍāparihārah 157
vaśīkaraṅyam 100

sarīrapuṣṭih 80
bhrāntīnivṛttih 32
mārge bhayanāśanam 34
udaraśūtanivṛttih 116

bhūṛje kuṃkumurocanaiḥ sulīkhitam
vajrāgrau⁸ nirmītam
vajraiḥ sa(rva)sumadhyagair prapūcā-
kam glauṃ kaṣṭhabījaṃ likhet (|)
sādhyā(ṃ) madhyacatustaye vilikhita⁹

42 mahīśī° BSRH. 43 read: 'lābhāya. 44
read: bhūta°? 45 read: apraviddha°. 46
°jatustaye BSRH.

5 read: °nāpūrtakatvena or °nāpūrtikarat-
vena. 6 mahī° A. 7 pīta° A. 8 read:
vajrāgrakair. 9 read: vilikhitam.

tānyramadhye⁴⁷ kalau veṣṭitā⁴⁷
tadbāhye⁴⁸ bhuvanatrayaṃ bījaṃ ri-
likhya tadbāhye ca pṛthivībījaṃ likhet⁴⁹

madhye [madhye] kalāveṣṭitam
tadbāhye bhuvanatraya(ṃ) vilikhitam
bāhye¹⁰ cet¹¹ pṛthivī(ṃ) likhet (|)
bindutrikopāśṭadala [soḍaśadate-] ca-
turasratrayātmakam (|)

dhārayed rāmakavacaṃ
sarvasiddhiḥ śubham bhavet |
iti śrīviśvāmītraviracitaṃ
śrīrāmakavacaṃ saṃpūrṇam |

yantram (...)
iti yantram dhṛtvā kaṣṭhe dhārayet
sarvasiddhir bhavet |

47 read: kalāveṣṭitam. 48 read: °bāhye. 10 read: bāhye. 11 read: ca.
49 likhate BSRH.

2 APPLICATION ACCORDING TO MODERN SOURCES (MARĀṬHĪ)

The RR is together with the Saṃkaṣṭanāśana-gaṇeśastotra⁸⁶ and the Gaṇapati-Atharvaśīrṣa (Upaniṣad)⁸⁷ the most often recited Sanskrit stotra in Mahārāṣṭra today. Generally children learn it in their own families, where it is recited in the morning and evening, but the stotra is also recited in primary schools. In some schools annual competitions are held for the recitation of both the RR and the Gaṇapati-Atharvaśīrṣa.

Since the RR asks Rāma for one's own protection it does not seem to have a place in temple ritual but is meant for recitation to oneself in case of danger. For most people who use it, it does not seem to be connected with a special ritual. From the modern literature, however, some information can be collected on specific usages. These applications differ from those described in the Sanskrit sources in their details, but the practice of repeating the stotra for a particular number of times to achieve a particular purpose is found here as well.

⁸⁶ Ed. in BSR pp. 44–45; translated in A. GETTY: A Monograph on the Elephant-Faced God. Oxford 1936, pp. XVI–XVII.

⁸⁷ Ed. (1) Śrīgaṇeśātharvaśīrṣam (sabhāsyam) by Pt. VĀMANA ŚĀSTRĪ. Poona 1977. – (2) The Śaiva Upaniṣads with the commentary of Śrī Upaniṣad Brahma-Yogin. Ed. Pt. A. MAHADEVAN Sastri. Adyar 1950, pp. 58–64. – Translated: Śaiva Upaniṣads. Translated into English (on the basis of the commentary of Śrī Upaniṣad-brahmayogin) by T. R. AYYANGAR and ed. by G. S. MURTI. Adyar 1953, pp. 76–85. – I treat these later Upaniṣads as stotras which eulogize a personal deity and agree only in their outer form with the old texts of this name but not in their contents; this is in agreement with the practice of Indian editors of stotra collections (cf. introduction p. 11).

General custom:

Sacred ash is held between the thumb and index finger of the right hand while reciting the stotra in the evening and is afterwards put on people's foreheads.⁸⁸

Method to make the stotra effective (*siddha*):

(a) Recite it in the morning for 15000 times during a period of 121⁸⁹ days to destroy affliction caused by ghosts and to stop epilepsy.⁹⁰

(b) Or: Write the stotra with black ink on white paper following certain rules.⁹¹ On a fullmoon day in the months⁹² Caitra, Śrāvaṇa, Āśvina or Mārgaśīrṣa spread uncooked rice on a *pūjā* table (a low wooden table used in worship) and place the manuscript on it. After the *pūjā* is over recite the stotra 11 times for a period of 11 days. On the 12th day keep a fast, on the 13th cook the rice and invite Brahmīns for a meal.⁹³

(c) Or: Recite the stotra after getting up early in the morning 11 times per day for 121 days. The first day of the recitation should be *śukla pratīpadā* (the first day of the bright fortnight) of the month Caitra or Āśvina (cf. the Hindī sources, p. 108).

⁸⁸ According to: Śrīrāmarakṣāstotra. In: Saṃpūrṇa cāturmās, p. 112 and: Sārtha-śrīrāmarakṣā-stotra ... ed. GORE, p. 2 and: NĀRĀYAṆA SVĀMĪ: Rāma-rakṣā, p. 269. This custom is known in case of other stotras as well. Cf. Bhāratīya saṃskṛtikōśa. Ed. P. MAHĀDEVAŚĀSTRĪ JOŚĪ. Pune 1962-79, article "bhasma". - Sacred ash is considered an important means for the purification of the body. Cf. also G. U. THIRTE: Medicine: Its magico-religious aspects according to the Vedic and later literature. Poona 1982, pp. 138-139. For different kinds and names of ash (e. g. *bhasma*, *aṅgāra*, *vibhūti*, *rakṣā*) see T. R. SHARMA: Studies in the Sectarian Upaniṣads. Varanasi/Delhi 1972, pp. 133-137.

⁸⁹ The number 11 (and its multiplications like $11 \times 11 = 121$) plays an important role in the repetition of stotras; it has the sense of completeness. Moreover it has a special connection with Māruti "son of Marut (wind)" = Hanumat, who is sometimes considered to be one of the 11 Rudras (or Maruts). Cf. the beginning words of the Māruti-stotra by Rāmdās: *bhīmarūpī mahārudrā* ... The Rudrādhyāya (11 Anuvākas in Taitt. Sam. IV, 5.1-11) is recited traditionally for 11 times (cf. KANE loc. cit. Vol. V, pp. 813-814).

⁹⁰ According to: śrīYOGEŚVARĀNADATĪRTHA: Mantraśāstra, p. 277 and T. B. KHARE Śāstrī: Mantraśāstra va mantraśaktiyoga (quoted by GORE, p. 3).

⁹¹ The following regulations are given by DEVDUAR, stotraparimal, p. 21 ff.; some of them are not found in other sources. The author states that he found them by his own experience.

⁹² The months of the Hindu calendar are: Caitra (March-April), Vaiśākha (April-May), Jyeṣṭha (May-June), Āṣāḍha (June-July), Śrāvaṇa (July-August), Bhādrapada (August-September), Āśvina (September-October), Kārttika (October-November), Mārgaśīrṣa (November-December), Pauṣa (December-January), Māgha (January-February), Phālguna (February-March).

⁹³ In most Vratas Brahmīns are to be fed. Cf. KANE loc. cit. Vol. V, p. 39; also THIRTE, loc. cit. pp. 44-45.

Method of wearing the "*rāmarakṣā-kavaca*" (armour):

Whoever has made the RR effective (*siddha*) wears Rāma's armour and can give it to other persons. The person who wants to get this armour should wear a white garment and be seated close to the performer of the ritual. The latter takes sacred ash in his right hand and starts reciting the stotra. On reciting the meditation (*dhyāna*) verse (= RR 0), he should scatter part of the ash. While reciting the verses 4 c-9, which ask Rāma for protection of one's body, every quarter of the verse is repeated thrice and ash is smeared on each limb mentioned. When the remaining verses are recited the patient is listening with folded hands. The last verse is repeated thrice.⁹⁴ Not more than three persons should be present during this ritual.

Method for using the stotra to keep the evil eye⁹⁵ off from children:

(a) The performing person takes ash in his hand, scatters some of it and then starts reciting the stotra while remembering the child's *nakṣatra* name (sacred name derived from the *nakṣatra* of birth) and speaking "*asya bālakasya doṣaharaṇārtham*" (in order to remove the ill effect on this child). If the child begins to yawn during the ceremony, this indicates that it has got the evil eye and then the last verse is repeated thrice. Part of the ash is put on the child's forehead, the rest is blown away outside.

(b) Or: Take a black silk thread⁹⁶, hold it in the smoke of incense for a moment, then hold it in the right hand clenched in a fist and recite the RR. Afterwards put the thread round the child's right arm, wrist or round its neck. By this one gets all the advantages of the armour (*kavaca*). If the thread is broken after wearing it for at least 121 days on the body, there is no harm.

Use of single verses as mantras:

(a) By reciting each of the verses 22, 23, 27, 33 and 38 100000 times all worldly matters are settled.

(b) By repeating the verse 22 (*rāmo dāśarathih sūro lakṣmaṇānucaro balī | kākutsthaḥ puruṣaḥ pūrṇaḥ kausalyeyo raghūttamaḥ ||* Rāma, the descendant of Daśaratha, the hero, who is followed by Lakṣmaṇa, the strong one, the descendant of Kakutstha, the Supreme Being, the son of Kausalyā, the best of the Rāghu family.) human relations and court matters are improved.

(c) By reciting the verse 23 (*vedāntavedyo yajñeṣaḥ purāṇapurūṣottamaḥ | jñānakīvallabhaḥ śrīmān aprameyaparākramaḥ ||* The one whom the Upaniṣads know, the lord of sacrifice, the Supreme Eternal Being, Sītā's beloved one,

⁹⁴ It is a general custom to recite the last unit of a work thrice.

⁹⁵ For "the power of the evil eye" cf. J. ABBOTT: The Keys of Power. A Study in Indian Ritual and Belief. London 1932, pp. 116-148.

⁹⁶ A black thread is often put round the neck for protection. For the use of ribbons and strings cf. THIRTE, p. 145.

the glorious one, who has unlimited valour.) one acquires intelligence after only one month. Knowledge of the Vedas⁹⁷ in particular is gained.

(d) By repeating the verse 27 (*rāmāya rāmabhadrāya rāmacandrāya vedhasse | raghunāthāya nāthāya sītāyāḥ pataye namaḥ* || Homage to Rāma, Rāmabhadra, Rāmacandra, the creator, lord of the Raghus, the protector, Sītā's husband.) women get the fortune of dying before their husbands and help their husbands to acquire fame.⁹⁸

(e) Verse 33 (*manojavaṃ mārutatulyavegaṃ jitendriyaṃ buddhimatāṃ varīṣṭham | vātātmajaṃ vānarayūthamukhyaṃ śrīrāmadūtaṃ śaraṇaṃ prapadye* || I seek refuge with Lord Rāma's messenger, who is as swift as thought, as quick as the wind, master of his senses, the best among the intelligent ones, the son of the wind, the leader of the monkey troops.) keeps the body in good health and brings long life and discernment.⁹⁹

(f) Verse 38 (*rāma rāmeti rāmeti rāme rāme manorame | sahasranāma tattulyaṃ rāmanāma varānane* || Beautiful-faced one, I delight in the handsome Rāma by uttering (the name) 'Rāma, Rāma, Rāma'. Rāma's name is equal to one thousand names (of Viṣṇu.) gives happiness. The result is seen after seven months.

(g) By repeating the verses 33 and 38 together 10 million times one sees Rāma before one's eyes.

(h) By repeating the verse 35 (*āpadāṃ apahartāraṃ dātāraṃ sarvasaṃpadāṃ | lokābhirāmaṃ śrīrāmaṃ bhūyo bhūyo namāmy aham* || I bow again and again to Lord Rāma, who is a delight to the people, who averts misfortunes and bestows all affluence.) 100000 times one is freed from debts.¹⁰⁰

Recitation with seed (*bīja*) mantras and Nyāsas:

According to NĀRĀYAṆA SVĀMĪ: Rāma-rakṣā, pp. 269–270 it is not sufficient to recite the stotra once in the morning and in the evening as it is normally done by people. Along with the seer (*ṛṣi*), the power (*śakti*) and the "wedge" (*kīlaka*) mentioned at the beginning of the stotra the seed (*bīja*) syllable "*rāmo bījam*" has to be recited, which is not contained in the modern version of the stotra. It is followed by the performance of Nyāsas. One should then remember that everything desired by the recitation will be achieved. Then the meditation verse is recited, followed by a mental worship (*pūjā*) of Rāma. Verses 4 c to 9 (the *kavaca* section of the stotra) have to be recited at least 12 times, the remaining ones only once.

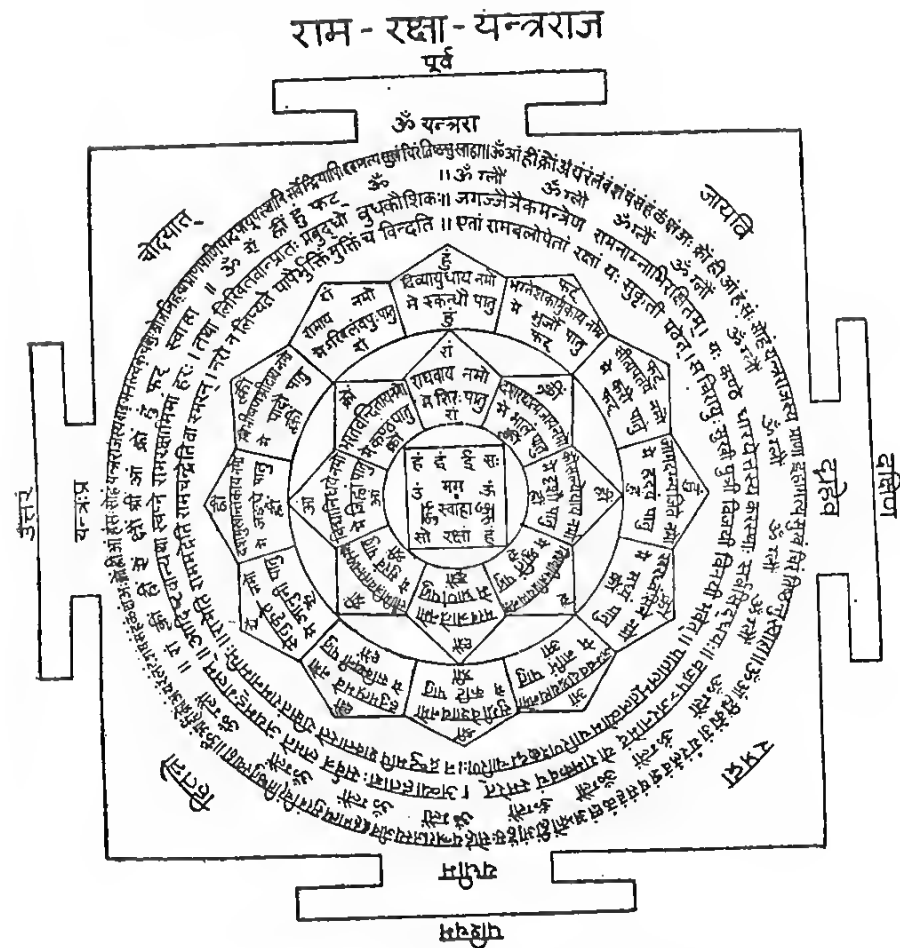
⁹⁷ This is obviously believed to be the result of the word "*vedāntavedya*" occurring in this verse.

⁹⁸ These effects are associated with this verse because Sītā's name is mentioned here.

⁹⁹ These are obviously qualities attributed to Hanumat, whom this verse praises.

¹⁰⁰ According to YOGĒŚVARĀNANDATĪRTHA, p. 3.

MODERN YANTRA AS MANUFACTURED ON A COPPER PLATE



The "*rāmarakṣā-yantrarāj*" is available on a copper plate through Gajānan Book Depot, Bombay/Pune¹⁰¹ and has also been printed in some of its publications¹⁰². The customer is advised to perform the *pūjā* of the *yantra* to obtain its benefits.

This *yantra* does not seem to be very well known. In Ayodhya I was informed that a *yantra* – it may be any Rāma *yantra* – is used for *pūjā*, but I was not allowed to see it.

¹⁰¹ Kabutarkhānā, Dādar, Bombay 28 and opposite Bhārat Nāṭya Maṇḍir, Pune 30.

¹⁰² In SVĀNAND SARASYATĪ, Śrīyantraśakti, p. 70 and in Sappūrṇa cāturmās, appendix p. 10.

3 APPLICATION ACCORDING TO MODERN SOURCES (HINDĪ)

Inquiries in Vārāṇasī show that the RR is not as popular here as in Mahārāṣṭra; Rāma worshippers in Vārāṇasī and Ayodhyā know it as one of many Rāma-stotras but do not lay special importance to it. I was informed that for Tāntric purposes only the verses 1–13 are important. Someone who wants to repeat the stotra 108 times should recite it completely for the first time, then only up to verse 13. The stotra is believed to fulfill all wishes, protect from ghosts and bad spirits, from the evil eye in case of small children, various diseases, esp. epilepsy. For similar purposes the Hanumān-cālīsā (in Hindī) is recited here and seems to occupy a similar position to that of the RR in Mahārāṣṭra.

Method for making the stotra effective (*siddha*):

(a) Time

According to JAYARĀMDEV¹⁰³ the following times are considered suitable for the recitation:

- During the intercalary month (*adhikamāsa*)¹⁰⁴ one should recite the stotra seven times for a period of 30 days.
- During solar and lunar eclipses the recitation should start six hours before the beginning of the eclipse and continue until the end.¹⁰⁵
- From Dīpāvalī festival in the month of Āśvina up to Kārttika *śukla navamī* (9th day of the bright fortnight) one should repeat the stotra 21 times¹⁰⁶ for ten days.
- From Caitra *śukla pratipadā* (= the beginning of the Hindu year) to *navamī* (= Rāma's birthday) it should be repeated 21 times for nine days.¹⁰⁷
- From Āśvina *śukla pratipadā* to *navamī* (= the 9 days of the Navarātra festival) one should repeat it 11 times.¹⁰⁷

(b) Ritual

After getting up early at the Brāhma-muhūrta (3.30–4.00 a. m.)¹⁰⁸ one should sit in a peaceful place on a seat of Kuśa grass in front of the image of Rāma, worship it and recite the stotra with concentrated mind. According to GAUTAM and ŚĀSTRĪ while practising from Caitra or Āśvina *śukla pratipadā* onwards one should fast on all nine days, sleep on the ground and not wear

¹⁰³ Śrīrāmarakṣāstotrabhāṣya, p. 3.

¹⁰⁴ Cf. KANE loc. cit. Vol. V, pp. 662ff.

¹⁰⁵ Cf. KANE loc. cit. Vol. V, pp. 247ff.

¹⁰⁶ In the Brāhmaṇas twenty-one is a number which signifies completeness. Cf. Śatapatha-Brāhmaṇa II.2.6.11.

¹⁰⁷ Also according to C. GAUTAM: Mantra-mahāvijñān. Bareilly 1979, p. 335f.; SVĀNAND SARASVATĪ: Śrīyantraśakti-mantraśakti. Bombay 1978, p. 56; GOVIND ŚĀSTRĪ: Mantra-vijñān. Delhi, p. 138; Rāmarakṣāstotram, Gītā Press, p. 1. The same information several Svāmīs gave to me in Ayodhyā.

¹⁰⁸ Cf. KANE, loc. cit. Vol. V, p. 538f.

shoes while walking.¹⁰⁹ The recitation should not be interrupted. In case of lack of time one should recite the stotra from the beginning to verse 27 (instead of 38). According to SVĀNAND SARASVATĪ one should invite Brahmīns for a meal on the 9th day.

Special ritual performed for a sick person:

While reciting the stotra let four out of five scented flowers (lotus, rose) slip into water, hold the fifth one in your hand and touch the various parts of the sick person's body which are mentioned in the stotra with it. Sprinkle the water (11 repetitions of the stotra each time) on the sick person. Keep four flowers under his pillow and offer the fifth one to God. As the flowers dry the disease will disappear.

According to the disease sprinkle the water 1, 7, 11 or 21 times. The performer of the ritual should fast on that day.

The second way is to hold the hand of the patient while reciting the stotra and blow on the water after completing the recitation so as to purify it for sprinkling. The first method is considered to be better¹¹⁰.

4 ON THE RECITATION

Introduction: A metrical text can be recited:

- a) without a musical tune (mostly to oneself)¹¹¹
- b) in a semi-musical tune (to oneself or in public)
- c) in a musical style (concert etc.).

Stotras are traditionally not read from a book but recited (by heart) in a semi-musical tune, i. e. every metre in a set of particular tunes. This fact has so far attracted little attention.

ERWIN FELBER for the first time has dealt with the semi-musical recitation of Sanskrit texts (1912), the recordings of which are preserved in the Phonogramm-Archiv of the Wiener Kaiserliche Akademie der Wissenschaften, and has given Western notation for many of the examples. Samples of recitation of metres have also been given by STRANGWAYS (in a musical style connected with *tāla*) and by RANADE; recently JOŚI has collected semi-musical

¹⁰⁹ These practices seem to be common to most Vratas.

¹¹⁰ According to SVĀNAND SARASVATĪ, loc. cit. pp. 56–57 and JAYARĀMDEV, Śrīrāmarakṣāstotrabhāṣya p. 3.

¹¹¹ Cf. the example given in G. H. RANADE: Hindusthāni Music. Poona 1938, p. 160.

and musical tunes of Marāṭhī metres and published them with Indian notation and a music cassette.

Today books with Indian notation are available for the instruction of Kīrtanakāras (SUKĀLE, p. 25 gives the notation for the recitation of the metre Mandākrāntā; see also PĀṬAṆKAR).

Formerly the student studying in a Pāṭhaśālā learnt the metres occurring in the text together with the tunes which were helpful in memorizing it. With the introduction of the printed book and modern methods of instruction these local traditions are disappearing. Today it is difficult to trace the different styles of recitation. Radios and records have spread certain tunes all over India and have wiped out local differences. Stotras recited in a lyric song manner can be heard from the radio almost daily.

I have recorded the semi-musical recitation of metres in Puṇe, Vārāṇasī and Paṭnā; the tunes collected were quite different. But it is not that easy as to separate the material and speak about a Mahārāṣṭrian and an Uttar Pradeś style. The matter is more complicated; e. g. a person originally from Bengal but who has settled in Vārāṇasī may recite some Bengali tunes which he has learnt in his childhood and at the same time absorb tunes current in Vārāṇasī. It happens that a person recites the same metre in different texts differently because he has learnt the metrical texts together with the tunes from different persons or at different places. We observe personal variations, mistakes, confusion of tunes by persons not specially trained in music etc.

It would indeed be an interesting project for a musicologist to collect the fragments of local traditions of recitation. I did not collect enough material as a basis for such a study. My interest is here to draw the attention of the Western Sanskritist to the fact that in India metres are very often recited semi-musically as well as to show another important aspect of stotra literature in general and of the RR in particular.

Since only very little has been published on this topic I present here some of the material collected in Mahārāṣṭra without claiming any completeness.

The metres occurring in the RR are given in Indian notation first – as I have heard the stotra being recited by a school class in Puṇe and by many individuals.

As an appendix the notation of some other common metres is given. This section is very incomplete. The tunes noted here are common but there are many other possibilities to recite these metres.

The system of Indian notation was found to be the most convenient while dealing with these sets of tunes. The rhythm of these tunes is given by the metrical structure alone. The notation was written by V. D. GURJAR, Jñāna Prabodhinī, Puṇe, with the help of the Indian harmonium, which today plays an important role in accompanying popular music. The system of Indian notation used here is explained by RANADE (p. XII). While romanizing the Sanskrit text corresponding to the notation, the division of syllables according to the Devanāgarī alphabet has been followed. In the translations of Sanskrit verses which are quoted from different places uniformity of transcription of the Sanskrit *termini* has been observed.

Melodies used in singing the metres occurring in the stotra¹¹²

1) Sragdharā

*dhyāyēd ājānubāhuṃ dhṛtaśaradhānuṣaṃ baddhapadmāsanaśthaṃ
pītaṃ vāso vasānaṃ navakamaladalaspardhinetraṃ prasannaṃ |
vāmāṅkārūḍhasītāmukhakamalamilalocanaṃ nīradābhaṃ
nānālaṃkāradīptaṃ dadhatam uruḥjaṭāmaṇḍalaṃ rāmacandram ||*
RR 0

“One should meditate on Rāmacandra, whose arms reach to his knees, who holds bow and arrows, who sits in the “bound” lotus posture, who wears a yellow garment, whose eyes rival the petals of a fresh lotus, who is tranquil, whose eyes are fixed on the lotus-like face of Sītā sitting on his left thigh, who is the colour of a cloud, who shines with various ornaments, who has a large knot of plaited hair (on his head).”

*dhyā-yed ā - jā - nu - bā - huṃ dhṛ - ta - śa - ra - dha - nu - ṣaṃ
re re sā dha ni sā sā sā re re re sā ni sā
ba - dha - pa - dmā - sa - na - śthaṃ etc.
re ga ga re ga sā sā¹¹³*

2) Anuṣṭubh

*caritaṃ raghunāthasya śatakoṭipravistaram |
ekaikam akṣaram puṃsāṃ mahāpātakanāśanam ||* RR 1

“Rāma’s life encompasses a thousand million (verses); each syllable destroys the worst sins of human beings.”

*ca - ri - taṃ ra - ghu - nā - tha - sya śa - ta - ko - ṭi - pra - vi - sta - ram |
re ga ga ga ga re ga re ni re ni re ga sā sā sā¹¹⁴*

¹¹² Musical transcription by V. D. GURJAR according to RANADE, loc. cit. p. XII:

middle octave:

sā	re	ga	ma	pa	dha	ni
C	D	E	F	G	A	B

(g = komala ga: E flat)

lower octave:

sā	re	ga	ma	pa	dha	ni
C ₁	D ₁	E ₁	F ₁	G ₁	A ₁	B ₁

higher octave:

sā	re	ga	etc.
c	d	e	etc.

¹¹³ For this tune cf. also JOŚI, B.: Chāṇḍaśāstra va saṃgīt. Kollhāpūr 1980, p. 129, no. 1; different FELBER, E.: Die indische Musik der vedischen und der klassischen Zeit. Wien 1912, no. 403, I.

¹¹⁴ Different JOŚI, loc. cit. p. 122 and FELBER, loc. cit. no. 401, 402, 411, 413, 418, 438.

3) Rathoddhatā

*āttasajjadhanuṣāv iṣusprśāv
akṣayāśuganiṣaṅgasaṅginau |
rakṣaṇāya mama rāmalakṣmaṇāv
agrataḥ pathi sadaiva gacchatām || RR 20*

“May Rāma and Lakṣmaṇa, who hold their bows ready to strike, who hold arrows, who are equipped with inexhaustible quivers of arrows, (may they) always go forth on the way for my protection.”

*ā-tta-sa-jja-dha-nu-ṣāv i-ṣu-spr-śāv
ni sā re re sā re ga re sā sā ni*

*a-kṣa-yā-śu-ga-ni-ṣa-ṅga-sa-ṅgi-nau |
ni sā re sā re re ga sā sā sā*

4) Vasantatilakā

*śrīrāma rāma raghunandana rāma rāma
śrīrāma rāma bharatāgraja rāma rāma |
śrīrāma rāma raṇakarkaṣa rāma rāma
śrīrāma rāma śaraṇaṇ bhava rāma rāma || RR 28*

“Lord Rāma, Rāma, descendant of the Raghu family, O Rāma, Rāma; Lord Rāma, Rāma, elder brother of Bharata, O Rāma, Rāma; Lord Rāma, Rāma, firm on the battlefield, O Rāma. Rāma, Lord Rāma, Rāma, be my refuge, O Rāma, Rāma.”

*śrī-rā-ma rā-ma ra-ghu-na-nda-na rā-ma rā-ma
pa ni sā re re sā ga re ni ni sā re sā ni*

*śrī-rā-ma rā-ma bha-ra-tā-gra-ja rā-ma rā-ma |
sā sā¹¹⁵*

5) Śālinī

*mātā rāmo matpitā rāmacandraḥ
svāmī rāmo matsakhā rāmacandraḥ |
sarvasvaṇ me rāmacandro dayālur
nānyaṇ jāne naiva jāne na jāne || RR 30*

“Rāma is my mother, Rāmacandra is my father, Rāma is my lord, Rāmacandra is my friend; the compassionate Rāmacandra is my all-in-all. I do not know, do not know, do not know anyone else at all.”

*mā-tā rā-mo ma-tpi-tā rā-ma-ca-ndraḥ ...
re re ni sā re ga re sā re sā*

¹¹⁵ Different Jośī, loc. cit. p. 126; FELBER, loc. cit. no. 412, 423; A. H. FOX, STRANGWAYS: The Music of Hindosthan. Oxford 1914, pp. 175-176.

*sa-rva-svaṇ me rā-ma-ca-ndro da -yā-lur ...
ga¹¹⁶*

6) Indravajrā/Upajāti

*lokābhīrāmaṇ raṇaraṅgadhīraṇ
rājīvanetraṇ raghuvaṇśanātham |
kāruṇyaṇ paṇ karuṇākaraṇ taṇ
śrīrāmacandraṇ śaraṇaṇ prapadye || RR 32*

“I seek refuge with Lord Rāmacandra, who is a delight to the people, brave on the battle-field, lotus-eyed, lord of the Raghu family, who is compassion incarnate, the source of (all) compassion.”

*lo-kā-bhī-rā-maṇ ra-ṇa-ra-ṅga-dhī-raṇ
pa ni sā re re ni ni sā re sā ni*

*rā-jī-va-ne-traṇ ra-ghu-vaṇ-śa-nā-tham |
sā¹¹⁷*

7) Śārdūlavikrīḍita

*rāmo rājamaṇiḥ sadā vijayate rāmaṇ rameśaṇ bhaje
rāmeṇābhīhatā niśācaracamū rāmāya tasmai namaḥ |
rāmān nāsti parāyaṇaṇ parataraṇ rāmasya dāso 'smy ahaṇ
rāme cittalayaḥ sadā bhavatu me bho rāma mām uddhara || RR 37*

“Rāma, the jewel among kings, is always victorious; I worship Rāma, the lord of Lakṣmī. By Rāma the troop of demons was killed. To that Rāma I offer my homage. There is no greater refuge than Rāma. I am Rāma's servant. May my mind always rest in Rāma. O Rāma, save me.”

*rā-mo rā-ja-ma-ṇiḥ sa-dā vi-ja-ya-te rā-maṇ ra-me-śaṇ bha-je
ni ni sā re sā ni sā re sā re ni sā ni sā re sā ni*

*rā-me-ṇā-bhī-ha-tā ni-śā-ca-ra-ca-mū rā-mā-ya ta-smai na-maḥ |
sā re ga ma ga re ga re sā sā re ga sā re ga re sā ni sā¹¹⁸*

Appendix: Musical transcription of melodies used in singing other metres

1) Anuṣṭubh

*ūrdhvamūlam adaḥśākkham aśvatthaṇ prāhur avyayam |
chandāṃsi yasya parṇāni yas taṇ veda sa vedavit ||
Bhagavadgītā XV, 1¹¹⁹*

¹¹⁶ Similar Jośī, loc. cit. p. 125.

¹¹⁷ Different Jośī, loc. cit. p. 123; RANADE, loc. cit. p. 161; STRANGWAYS, loc. cit. p. 194f.; FELBER, loc. cit. no. 411, 413, 433-435.

¹¹⁸ Different Jośī, loc. cit. pp. 128-129; FELBER, loc. cit. no. 411, 412, 440; STRANGWAYS, loc. cit. pp. 144, 198-199; RANADE, loc. cit. p. 163.

¹¹⁹ Text and Translation: The Bhagavad-Gītā with a commentary based on the

“The roots above and boughs beneath, they say, the undying fig-tree [stands]: its leaves are the Vedic hymns: who knows it knows the Veda.”

ū-rdhva-mū-lam a-dhaḥ-sā-kham a-sva-ttham prā-hur a-vya-yam |
sā re re sā ni sā re sā ni sā ni dha ni sā ni sā¹²⁰

2) Toṭaka

viditākhilāsāstrasudhājāladhe
mahitopanīsatkathitārthanidhe |
hṛdaye kalaye vimalaṃ caraṇaṃ
bhava śaṅkara deśika me śaraṇam ||
Śaṅkaradeśikāṣṭaka 1¹²¹

“O you, the knower of the whole ocean of nectar that is the scripture. O treasure-trove of the doctrines propounded by the great Upanīśads. On your faultless feet I meditate in my heart. Be you my refuge, O master, Śaṅkara.”

vi-di-tā-khī-la-sā-stra-su-dhā-ja-la-dhe
ni sā re re sā re ga re sā sā sā ni
ma-hi-to-pa-ni-ṣa-tka-thi-tā-rtha-ni-dhe |
re ni sā¹²²

3) Drutavilambita

atha nabhasya iva tridaśāyudhaṃ
kānakapiṅgataḍidguṇasaṃgatam |
dhanur adhiṅyam anādhir upādade
naravaro ravaṛoṣitakesarī ||
Raghuvamśa IX, 54¹²³

“Then that [excellent] king, free from any anxiety, took up his strung bow whose twangs made the lions ferocious, as the month of Bhādra-pada takes up the weapon of the thrice-ten gods (i. e. the rainbow of Indra) set with the string of lightning as yellow as gold.”

a-tha na-bha-sya i-va tri-da-śā-yu-dhaṃ
ni ni sā re re sā re ga re sā ni ni
ka-na-ka-pi-ṅga-ta-ḍi-dgḷi-ṇa-saṃ-ga-tam
sā sā¹²⁴

original sources. By R. C. ZAEHNER. Oxford 1969.

¹²⁰ Cf. also p. 111, no. 2. – This is another way of reciting Anuṣṭubh. Also in Jośī. loc. cit. p. 122, no. 1.

¹²¹ Text: The Hymns of Śaṅkara. By T. M. P. MAHADEVAN. Madras 1970, p. 246. The stotra is here called “Toṭakāṣṭaka”.

¹²² Different Jośī, loc. cit. p. 123–124.

¹²³ Text and translation: The Raghuvamśa of Kālidāsa with the commentary of Mallinātha. Ed. G. R. NANDARGIKAR. Delhi 1971.

¹²⁴ Different Jośī, loc. cit. p. 126.

4) Bhujāṅgaprayāta

paśūnāṃ patiṃ pāpanāśaṃ pareśaṃ
gajendrasya kṛtīm vasānaṃ vareṇyam |
jaṭājūṭamadhye sphuradgāṅgavāriṃ
mahādevam ekaṃ smarāmi smarārim ||
Vedasāraśivastava, 1¹²⁵

“I contemplate on Mahādeva alone, the Destroyer of Cupid, the Lord of Beings, the Destroyer of Sin, the supreme Lord, the Adorable One, clothed in elephant’s skin, the water of the Ganges surging from his matted hair.”

pa-sū-nāṃ pa-tiṃ pā-pa-nā-śaṃ pa-re-śaṃ
ni ni ni sā re re sā ni sā re sā ni
ga-je-ndra-sya kṛ-tiṃ va-sā-naṃ va-re-ṇyam |
re sā¹²⁶

5) Mālinī

kṛṣapariṇati cetaḥ kleśavaśyaṃ kva cedaṃ
kva ca tava guṇasīmollāṅghinī śasvadiddhiḥ¹²⁷ |
iti cakitam amandīkṛtya mām bhaktir ādhād
varada caraṇayos te vākyaḥ puṣpopahāram ||
Śivamahimnaḥstotra 31¹²⁸

“Where is this my mind, so slightly evolved and subject to distress, and where is your power, which ever leaps across the boundaries of the guṇas? Though I am therefore diffident, devotion has removed my hesitation and has set a flower offering of words at your feet, o giver of boons.”

kṛ-ṣa-pa-ri-ṇa-ti ce-taḥ kle-śa-va-śyaṃ kva ce-daṃ
sā re re re re re ni sā re ga ga re ga re sā¹²⁹

6) Pañcacāmara

sabindusindhususkhalattaraṅgabhaṅgarañjitaṃ
dviṣatsu pāpajātaḥkārīvārisaṃyutam |
kṛtāntadūtakālabhūtabhātīhārīvarmade
tvadīyapādapañkajaṃ namāmi devi narmade ||
Narmadāṣṭaka, 1¹³⁰

¹²⁵ Text and translation: Prayer unto Him. Compiled by CHINMAYA and TULASI. Madras 1961. Part I, senior, p. 45.

¹²⁶ Different Jośī, loc. cit. pp. 122–123; FELBER, loc. cit. no. 421–422.

¹²⁷ śā° ed. BROWN, loc. cit.

¹²⁸ Text and translation: The Mahimnastava or Praise of Shiva’s Greatness. Edited, translated and presented in illustrations by W. NORMAN BROWN. Poona 1965.

¹²⁹ Different Jośī, loc. cit. p. 127; FELBER, loc. cit. no. 411.

¹³⁰ Text: [Śrī] Śaṅkaragrānthāvaliḥ. Śrīraṅgam 1972, p. 249.

“O Goddess Narmadā! I bow down to your lotus-like foot, beauteous with a succession of rolling waves of ocean crowned with jumping drops, (your foot) which consists of water that produces a multitude of sins among the enemies (of the devotees). You give protection that removes fear and yields a death blow to the messengers of death.”

sa-bi-ndu-si-ndhu-su-skha-la-ata-ra-nga-bha-nga-ra-ñji-tam
ni sã re sã ni sã re sã ni sã re sã ni sã re ga

dvi-ṣa-tsu pã-pa-jã-ta-jã-ta-kã-ri-vã-ri-saṃ-yu-tam |
sã ma ma ma pa ma ga ga re re sã re ga re sã¹³¹

7) Pṛthvī

prasahya maṇim uddharen makaravaktradaṃṣṭrãntarãt
samudram api saṃtaret pracaladũrmimãlãkulam |
bhujaṅgam api kopitaṃ śirasī puṣpavad dhãrayen
na tu pratiniṣṭamũrkhajanaçittam arãdhayet ||

Bhartṛhari, Nītiśataka, 4¹³²

“One may forcibly take out a jewel from the midst of the jaws of a shark; one might cross even the sea agitated on account of a succession of waves running high; one might place on one’s head even an infuriated serpent as if it were a flower; but one cannot please the heart of an incorrigible fool.”

pra-sa-hya ma-ṇim u-ddha-ren ma-ka-ra-va-ktra-daṃ-ṣṭrã-nta-rãt
ga pa dha pa ma ga ma pa dha pa ma ga re ga ma ga, re sã

sa-mu-dram a-pi saṃ-ta-ret pra-ca-la-dũ-rmi-mã-lã-ku-lam |
sã re re sã re pa ma ga sã sã re ga re ga ma ga, re sã¹³³

8) Mandãkrãntã

kañcit kãntãvirahaguruṇã svãdhikãrãt pramattaḥ
śãpenãstaṃgamitamahimã varṣabhogyeṇa bhartuḥ |
yakṣaś cakre janakatanayãsnãnapuṇyodakeṣu
snigdhaçchãyãtaruṣu vasatiṃ rãmagiryãśrameṣu ||

Meghadũta, 1¹³⁴

“A certain Yakṣa, who had grossly swerved from his duty and was (therefore) deprived of his greatness (superhuman power) by his lord’s curse to be suffered for a year and unbearable owing (as it lead) to his separation from his beloved wife, took up his abode among the hermitages on Rãmagiri which

¹³¹ Different Joṣī, loc. cit. p. 124.

¹³² Text and translation: The Nītiśataka and Vairãgyaśataka of Bhartṛhari. Ed. with Notes and English Translation by M. R. KALE. Bombay 1902.

¹³³ Different Joṣī, loc. cit. pp. 124–125; similar RANADE, loc. cit. p. 162.

¹³⁴ Text and translation: The Meghadũta of Kãlidãsa with the commentary (Saṃjivãnī) of Mallinãtha. Ed. . . . by Late M. R. KALE. Delhi 1969.

had a thick growth of Nameru (or, shady) trees about them, and the waters wherein were rendered holy by the ablutions of Janaka’s daughter (Sītã).”

ka-ñcit kã-ntã-vi-ra-ha-gu-ru-ṇã svã-dhi-kã-rãt pra-ma-ttaḥ |
I re re ni sã sã re re ni ni sã re ga ga re ga re sã
II pa ni ni ga re sã¹³⁵

9) Śikhariṇī

mahimnaḥ pãraṇ te param aviduṣo yady asadyãt
stutir brahmãdĩmãm api tad avasannãs tvayi giraḥ |
athãvãcyah sarvah svamatipariṇãmãvadki gr̥ṇan
mamãpy eṣa stotre hara nirapavãdah parikarah ||
Śivamahimnaḥstotra 1

“If it is unseemly for one who does not comprehend the farthest limit of your greatness to give you praise, then the hymns to you of Brahmã and the rest of the gods as well are idle. Since anyone praising your totality up to the limit of his own intellectual development is subject to no reproach, then this venture of mine to intimate it in a hymn of praise, O Hara, is blameless.”

ma-hi-mnaḥ pã-raṇ te pa-ram a-vi-du-ṣo yady a-sa-dyãt
sã re sã sã re re ni sã re sã re g re sã sã re ni

stutir bra-hmã-dĩ-nãm a-pi tad a-va-sa-mnãs tvay-i gi-rah |
pa ni ni sã re g, re sã sã re sã re g re sã sã sã sã¹³⁶

10) Hariṇī

bahularajase viṣvotpattaṃ bhavãya namo namaḥ
prabakatamase tatsaṃhãre harãya namo namaḥ |
janasukhakarṭe sattvodriktau¹³⁷ mṛdãya namo namaḥ
pramahasi pade nistraiguṇye śivãya namo namaḥ ||
Śivamahimnaḥstotra 30

“Reverence to Bhava (the creator Brahmã), full of *rajas* for creating the universe, and again reverence! Reverence to Hara (the Destroyer), full of *tamas* for its dissolution, and again reverence! Reverence to Mṛda (the Compassionate, Viṣṇu), giving happiness to folk at the rise of *sattva*, and again reverence! Reverence to Śiva in his supreme abode, which is beyond the three guṇas, and again reverence!”

ba-hu-la-ra-ja-se vi-ṣvo-tpa-ttaṃ bha-vã-ya na-mo na-maḥ
sã ga re sã sã dha ni sã re ga, re ni ni sã ga re sã re

¹³⁵ Different Joṣī, loc. cit. p. 128.

¹³⁶ Different Joṣī, loc. cit. p. 127; FELBER, loc. cit. no. 412; RANADE, loc. cit. p. 164; STRANGWAYS, loc. cit. pp. 197–198.

¹³⁷ *tpattaṃ* ed. BROWN.

pra-ba-la-ta-ma-se ta-tsaṃ-hā-re ha-rā-ya na-mo na-maḥ |
*sā ga re sā sā dha ni sā re ga, re ni ni sā ga re sā sā*¹³⁸

11) Āryā

divyadhunīmakarande parimalaparibhogasaccidānande |
śrīpatipadāravinde bhavabhayakhedacchide vande || 2
saty api bhedāpagame nātha tavāhaṃ na māmakīnas tvam |
sāmudro hi tarāṅgaḥ kva ca na samudro na tarāṅgaḥ || 3
 Ṣaṭpadīstotra 2-3¹³⁹

- 2) "For the destruction of the affliction of the fear of existence I worship Lakṣmī's lord's feet which are like lotuses that have the divine river (= Gaṅgā) as the nectar and *saccidānanda* as the spreading fragrance."
 3) "O Lord, although there is no difference (between you and me) I am yours, (but) you are not mine. The wave belongs to the ocean, but nowhere the ocean to the wave."

The Āryā belongs to the class of metres regulated by the number of syllabic instants (*mātrā*). The first and third quarter consist of 12 mātrās, and the second of 18 and the fourth of 15.

The scheme of the first line:

pa ni ni ni sā sā
 ◡ ◡ ◡ ◡ ◡ ◡
 or: — ◡ ◡ — ◡ ◡ — ◡ ◡
 or: ◡ ◡ — ◡ ◡ — ◡ ◡ —

ni ni ni, sā re g re sā sā re re
 ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡
 or: — ◡ ◡ — ◡ ◡ ◡ — ◡ — ◡ ◡ ◡ ◡
 or: ◡ ◡ — ◡ ◡ — ◡ — ◡ ◡ ◡ — ◡
 etc.

The second line:

g g g g g re
 ◡ ◡ ◡ ◡ ◡ ◡ ◡
 or: — ◡ ◡ — ◡ ◡ — ◡ ◡
 or: ◡ ◡ — ◡ ◡ — ◡ ◡ —

ni ni ni, sā re g re sā sā
 ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡
 or: — ◡ ◡ — ◡ ◡ ◡ — ◡ ◡ ◡ ◡
 or: ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡
 etc.

¹³⁸ Different Jośī, loc. cit. p. 127; RANADE, loc. cit. p. 164.

¹³⁹ Text: [Śrī] Śaṅkaragrānṭhāvalīḥ, loc. cit. p. 279.

di-vya-dhu-nī-ma-ka-ra-nde

pa ni ni ni ni ni sā sā
 — ◡ ◡ — ◡ ◡ — —

pa-ri-ma-la-pa-ri-bho-ga-sa-cci-dā-na-nde |

ni ni ni ni ni sā re g re sā sā re re
 ◡ ◡ ◡ ◡ ◡ ◡ — ◡ — ◡ — — —

śrī-pa-ti-pa-dā-ra-vi-nde

g g g g g g re
 — ◡ ◡ ◡ — ◡ — —

bha-va-bha-ya-khe-da-cchi-de va-nde || 2

ni ni ni ni sā re g re sā sā
 ◡ ◡ ◡ ◡ — — ◡ — — —

sa-ty a-pi bhe-dā-pa-ga-me

pa ni ni ni ni sā sā sā
 — ◡ ◡ — — ◡ ◡ —

nā-tha ta- vā -haṃ na mā-ma-kī-nas tvam |

ni ni ni ni, sā re g re sā sā re re
 — ◡ ◡ — — — ◡ — ◡ — — —

sā-mu-dro hi ta-ra-ṅgaḥ

g g g g g re
 — — — ◡ ◡ — —

kva-ca-na sa- mu -dro na tā-ra-ṅgaḥ || 3

*ni ni ni ni ni, sā re g re sā sā*¹⁴⁰
 ◡ ◡ ◡ ◡ — — ◡ — — —

¹⁴⁰ Different Jośī, loc. cit. p. 141.

CONCLUSION

The Rāmarakṣā-Stotra ("Hymn to Rāma for his Protection") ascribed to the seer Budha-Kauśika, which is the subject of the present study is one of the most popular Sanskrit stotras of Mahārāṣṭra. It exists in several textual versions, has been interpreted by old as well as modern commentators and has been used in Tāntric ritual.

The versions which are dealt with in this book are:

- (1) the modern version of the stotra which is printed in various stotra collections and is recited today (pp. 23-33);
- (2) versions found in manuscripts in Puṇe and Vārāṇasī, which widely differ from the modern version (pp. 33-54), one of them being the Rāmarakṣā-stotramālā (pp. 38-41);
- (3) the version found in the printed edition of the Padma-Purāṇa and two versions which are ascribed to the Padma-Purāṇa, but are not found in the printed edition (pp. 54-62);
- (4) the version found in the Ānanda-Rāmāyaṇa (pp. 62-67);
- (5) one version coming from Bali (p. 68);
- (6) the versions which were commented on by Mudgala (pp. 69-77) and
- (7) by Nīlakaṇṭha Caturdhara (pp. 77-82);
- (8) the version used in the ritual described in the Agastya-Saṃhitā and the Rāmarakṣāprayoga (pp. 88-103).

The first part of the RR which is a *kavaca* ("protective armour") is similar in all the versions examined (the version of the printed edition of the Padma-Purāṇa has certain peculiarities) whereas the second part which consists of verses in praise of Rāma (stotra part) greatly differs in the kind, number and sequences of verses. Minor differences are found regarding the name of the stotra and its seer/author.

I am not able to point out the direct source of the version which is current today. But it is obvious that it does not have its direct origin in any of the versions mentioned. It may be that it was a version which was common to one tradition and after it was printed came to be used everywhere. As it spread it extinguished the local versions, which judging from the many versions in the manuscripts described must have been numerous. The oldest version was probably one among many Rāma-Kavacas with the speciality that Rāma's different names were arranged so as to summarize the events described in the Vālmūki-Rāmāyaṇa. It consisted of verses in Anuṣṭubh metre alone; Viśvāmitra (instead of Budha-Kauśika of the modern version) was mentioned as the seer (*ṛṣi*). It started with the verses 2-3, which functioned as meditation (*dhyāna*) verse, and went up to verse 15, thus containing the

kavaca section (4-9), statements of reward (*phalaśruti*) (10-14) and the indication of the author (15).

The second part of the RR, which gave the name "stotra" to this *kavaca* might have had its beginning in verses in praise of Rāma added by scribes, and then slowly grew to a particular form. This second part might not have been considered as part of the RR proper, thus everyone felt free to add verses of his choice.

It also seems that there is an old tradition that the RR was taught by Śiva to Pārvatī. This might indicate its Tāntric origin, for it is Śiva who teaches mantras and so on in Tāntric Saṃhitās. Apart from this the Vaiṣṇavas consider Śiva as worshipper of Rāma.

It is difficult to decide about the age of the different versions of the stotra. If T. GOUDRIAAN is right (cf. p. 68, note 47ⁿ the Balinese version may date from 1200 to 1300 A. D. The version of the stotra found in the Agastya-Saṃhitā which in some parts dates from the 12th century A. D. may also be quite old. Unfortunately this text is not available in a critical edition showing the interrelation among the different manuscripts of the same title (cf. the New Catalogus Catalogorum) and the date of its sections; therefore it cannot be taken as an indicator of the probable date of the *kavaca* part of the RR. The Uttara-Khaṇḍa of the Padma-Purāṇa which contains a version of the RR may be "earlier than 1500" (according to R. C. HAZRA, cf. p. 55). However, there is no critical edition of the Uttara-Khaṇḍa.

The Ānanda-Rāmāyaṇa may date from 1500 A. D. (cf. p. 62); the Nityā-cārapradīpa which quotes a version of the RR and ascribes it to the Padma-Purāṇa is earlier than 1565 A. D. (according to H. VON STIETENCROON, cf. p. 55, note 43). Nīlakaṇṭha Caturdhara who comments on the first part of the RR in the beginning of his Mantra-Rāmāyaṇa lived in the second half of the 17th century A. D. (cf. p. 77).

N.A. GORE (in: Sārtha-śrīrāmarakṣā-stotra, introduction, pp. 5-6) mentions two manuscripts of the stotra from Bikaner dated 1622 A. D. and 1640 A. D. The oldest manuscript of the stotra which I used dates back to 1712 A. D. (cf. p. 34).

Part II has presented different interpretations in summary all coming from Mahārāṣṭra; Mudgala's Rāmarakṣāṭīkā (date uncertain) (pp. 69-77), Nīlakaṇṭha Caturdhara's Mantra-Rāmāyaṇa (2nd half of the 17th cent. A. D.) (pp. 77-82) and three modern Marāṭhī commentaries (pp. 83-87), which were obviously written without knowledge of the Sanskrit commentaries. All of them try to establish a relation between the names of Rāma used in the *kavaca* section of the stotra and the body parts mentioned. The Sanskrit commentaries moreover suggest a Vedāntic interpretation of the stotra.

In part III passages from the Agastya-Saṃhitā (pp. 94-98) and the Rāmarakṣāprayoga (pp. 99-103) have illustrated the Tāntric application of the stotra: how the *yantra* is to be drawn and how often the stotra should be recited to achieve a particular purpose. It can be used for the achievement of almost every purpose and for curing various diseases. It is not connected

with any special ritual otherwise prescribed in the Tāntric literature. More information might be contained in other, so far unedited Tāntric texts.

The modern application is obviously not based on the old sources, although its magic tendency (the method of repeating the stotra a prescribed number of times - *āvartana* - which is believed to bring about the desired effect) is the same as in the old sources. The modern *yantra* may be used for worship (*pūjā*) or worn as an amulet round one's neck and is expected to bring about the same effect for those people who cannot recite the stotra as the recitation does.

Finally a chapter on recitation (pp. 109-119) has been added which should draw the attention of the Western scholar to the fact that the stotras are meant for recitation by heart - often in a semi-musical way; thus they have without doubt a salutary effect on the mind and become a part of the reciter.

The popularity of stotras differs from region to region. Today this stotra is most popular in Mahārāṣṭra but also known elsewhere and printed in almost every stotra collection. There is even a modern "Prāṇarakṣā-Stotra" by K. S. ARJUNVĀDKAR in Sanskrit (1967), a parody on the RR describing India's dependance on the U.S.A. and the Soviet Union.

The popularity of the RR in Mahārāṣṭra may be explained by the propagation of the cult of Rāma and Māruti (= Hanumat) in Mahārāṣṭra by Rāmdās (1608-1668¹⁴¹), a contemporary of Śivājī. Moreover the stotra is rather short and not too difficult to recite. As it summarizes the main events told in the Vālmiki-Rāmāyaṇa its recitation is probably believed to produce the same amount of merit which is gained by reciting the whole Vālmiki-Rāmāyaṇa. Lastly it is meant for self-protection and so would appeal to everyone.

¹⁴¹ TULPULE, Classical Marāṭhī Literature p. 394.

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